

School of Theology at Claremont



1001 1401311



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

THE CHURCHMAN'S MANUAL.

I SPEAK CONCERNING CHRIST AND THE CHURCH.

BX
5930
D66
1838

THE
CHURCHMAN'S MANUAL:

AN EXPOSITION

OF

THE DOCTRINES, MINISTRY, AND WORSHIP

OF THE

Protestant Episcopal Church

IN THE UNITED STATES.

BY THE REV. BENJAMIN DORR, A. M.
RECTOR OF CHRIST CHURCH, PHILADELPHIA.

SECOND EDITION.

PHILADELPHIA:
PUBLISHED BY THOMAS LATIMER,
102 SOUTH THIRD STREET.

1838.

Entered according to Act of Congress, in the year 1835, by B.
Down, in the Clerk's Office of the District Court of the United
States, for the Northern District of New York.

TO THE
BISHOPS, CLERGY, AND LAITY
OF
THE PROTESTANT EPISCOPAL CHURCH
IN
THE UNITED STATES,
THIS VOLUME
IS RESPECTFULLY INSCRIBED
BY THE AUTHOR.

1893

School of Theology
at Claremont

I love thy Church, O God !
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

P R E F A C E .

The author of the following work has long felt the importance of having some such compendious view of the Doctrines, Ministry, and Worship of the Church, as he has here attempted. In the course of his ministry he has often wished for a short treatise, to put into the hands of those who had neither time nor inclination to read voluminous works, that they might see at once what the Church taught on these subjects. The object of the present volume is to supply, according to the best of his ability, this deficiency.

He does not profess to have explained *all* the important doctrines of the Church, nor to have written so fully on her Ministry and Worship as, by some readers, might be thought desirable. He aimed at brevity. He wished to prepare a book which all could find time to read, and which would teach them whatever was most essential to be known, on the several subjects of which it treats. How far he has attained this object, he leaves his fellow Churchmen to judge.

That this work may receive the blessing of HIM who is the source of "every good and perfect gift," that it may

be instrumental in promoting true religion, and in strengthening and extending a rational attachment to our beloved Zion, is the earnest prayer of

THE AUTHOR.

INTRODUCTION.

"HOLD FAST THE FORM OF SOUND WORDS, WHICH THOU HAST
HEARD OF ME, IN FAITH AND LOVE WHICH IS IN CHRIST JESUS."—
2 *Tim.* i. 13.

INTRODUCTION.

It is one of the great excellencies of the Christian Religion, and a strong proof of its divine authority, that it commends itself to the reason and understanding of men ; addressing us as rational creatures, and claiming our assent on account of the proofs which it offers. In other words, it “ requires *faith* for the principle of our obedience, only because it produces *evidence* for the ground of our faith.” The divine Founder of this religion and his apostles after him, every where recommend freedom of thought. They allow, they encourage, they *urge* their hearers to examine for themselves. Our blessed Lord commanded the Jews to *search the scriptures* ;* and it was his own moving expostulation with that blinded people—*Why even of yourselves judge ye not what is right?*† In the acts of the apostles we find St. Luke commehding the noble Bereans for *searching the scriptures daily, whether these things were so.*‡ Surely, then, it is a privilege, which christians in all ages enjoy, before they receive any religious doctrine, to examine whether it be consonant to right reason and the word of God ;—“ it is a most invaluable part of that blessed *liberty wherewith Christ hath made us free.*” Nor is it merely a privilege, it is a most solemn and momentous duty ; for “ if the christian religion be from heaven, it cannot

* John v. 39.

† Luke xii. 57.

‡ Acts xvii. 11.

be a matter of indifference what its real doctrines are ; nor can its Author have given us the liberty of professing others in their stead.”*

Should it be objected, that the most of mankind are incapable of investigating this subject, that the nature of their pursuits, or their limited knowledge, actually forbids it, the reply is, that all which can be required of any man is to use the talents and opportunities he possesses ; and never let him doubt that he shall be called to account only for the right improvement of that light which his Creator has given him, be the same more or less clear. Much time and study, great natural abilities, extensive acquirements, are not necessary to satisfy an humble and honest christian on all the *essential* points of faith and practice. But then, let the precept of St. Paul be constantly borne in mind—PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.† While this text remains on record, we can never, with impunity, neglect any helps we may have for discovering *the good and the right way*. We are bound to *prove*, or examine, *all things*, as much as circumstances will allow, and after such examination, to adhere steadily and firmly to *that which is good*.—In all matters of doubt or difficulty, the christian’s first recourse will be to his BIBLE. On that alone, his faith is to be founded and built up ; and nothing is to be required of him, as “necessary to salvation,” that “is not read therein, or may be proved thereby.”‡ But in his study of scripture, he will often meet with difficulties not easily solved—*some things hard to be understood* §—

* Secker. † 1 Thes. v. 21. ‡ Art. vi. § 2 Pet. iii. 16.

for the explanation of which he will need, as did the treasurer of the Ethiopian Queen, *some one to guide him*.* His next recourse, then, will be to his *spiritual teachers*, to those who are authorized and set apart purposely for his instruction in divine things. "Few indeed, or none, can judge of any thing without relying in some measure on the knowledge and veracity of others. We should always judge for ourselves as far as we can, but where we evidently want either capacity, or learning, or time for it, as we frequently do in worldly affairs of great moment no less than in religion, we are both allowed and obliged to depend on our fellow men."† This is perfectly agreeable to scripture, and consistent with the liberty of rational beings. It is a part of the christian scheme, that "wherever men clearly see their own way, it leaves them to pursue it; wheré they must unavoidably rely upon the direction of others it points out to them their proper guides, provided for them by a regular economy, of which Divine Wisdom was the author, and which his Holy Spirit will accompany to the end of the world." With such instruction as the simple word of God can give and with such help as may be obtained from the ministers in holy things, an honest and sincere christian, however unlettered he may be, can hardly fall into any considerable error. Or if he happen to err, we may suppose his error a venial one, after having diligently consulted both the sacred scriptures and those who are authorized to expound them. Nor is it improbable that

1 Acts viii. 31. † Secker.

one reason why so much obscurity attends certain parts of the bible, may be to stimulate us to diligence in its study, to teach us humility, and to dispose us to listen to our instructors who *are over us in the Lord, and to esteem them very highly in love for their work's sake.**

As respects the things necessary to salvation, the leading doctrines of the gospel, its fundamental truths, its practical precepts, they are few and simple, accommodated to the meanest understanding, so that those who run may read, and *the way-faring men, though fools, shall not err therein.*†

Let us suppose a christian, sincere in his endeavors after instruction, with his mind fully open to conviction, anxious only to learn the truth, and ready to embrace it, and to adhere to it, when it is discovered. He believes that his bible is true, that it was dictated by the holy inspiration of HIM *who cannot lie*, and that it contains all things necessary to salvation. He wishes to be diligent in the study of the sacred oracles, and to use all the helps in his power to a right understanding of them. We will further suppose that this inquiring christian, seeing the numerous and widely differing sects into which the religious world is divided, is anxious to know who of them all approaches most nearly to the pure word of God. He feels the necessity not only of being spiritually renewed in heart and life, but of being publicly united with the church of Christ, which he looks upon as a "well-formed and regular society, of which all men are obliged to be members." Now we conceive that the inquiries of

* 1 Thes. v. 12, 13.

† Isa. xxxiv. 8.

such a person would be directed to these three subjects, the DOCTRINES, the MINISTRY, and the WORSHIP, of the christian church. We know not to what other subject his investigations could be directed. Is he, in obedience to the apostolic precept, to *prove all things*? He will then inquire what is *sound doctrine*? what is a *scriptural ministry*? what is *pure worship*? Is he to *hold fast that which is good*? Then, after such an examination, diligently and carefully made, and not without prayer that he may be guided into all truth, he will steadfastly adhere to that church, which in his conscience he believes is most sound in doctrine, most apostolic in her ministry, most pure and primitive in her worship.

The subject of the first importance to every inquiring christian unquestionably is, *the DOCTRINES of the Bible*. These, of course, will claim our first attention in the following pages.

We are not to ask, what are the commandments of men? What are the decrees of churches and councils? But *what is written in the Law*? Then, having satisfied ourselves as to the true doctrines of scripture, the question naturally arises, where are these taught in their greatest purity?

As was before remarked, the doctrines of the bible necessary to be believed are few and simple, and stated with the greatest plainness. The universal corruption of man, in consequence of the fall of our first parents, the atonement made for every individual of mankind by the Son of God, justification by faith in Christ, sanctification by the Holy Ghost, the necessity of repentance, of faith, and a new life, the resurrection of the dead, a future

judgment, eternal rewards and punishments, these are doctrines clearly revealed, and which it would seem no unprejudiced inquirer after truth could possibly mistake. And yet, if we cast our eye over the religious world, we shall be astonished to see how far men, who profess and call themselves christians, can depart from *the faith which was once delivered unto the saints*.* The heart sickens at the contemplation of the extravagant dogmas which are too often built on the simple word of God, through the obliquity of judgment, or the unlicensed conceits of vain and wicked men. That the religion of the blessed Jesus, pure, peaceable, gentle, and merciful, as it is, should ever have been made the pretext for such follies and ferocities as have been sometimes practised among those who have *named the name of Christ*, is only another proof of the melancholy corruption of human nature, and the fearful lengths to which unbridled zeal will hurry men, the moment they forget “what manner of spirit they are of.” But all these loathsome excrescences, which have defaced the fair form of religion, we must be careful to separate from religion itself. In her native purity and simplicity she is “altogether lovely.” We must remember, too, that there were even in our Saviour’s days, and have been ever since, those against whom he warns us, who *teach for doctrines the commandments of men*. †

Having satisfied himself as to the DOCTRINES of scripture, the christian’s attention will next be directed to the MINISTRY of the christian church. And here his first

* Jude iii.

† Matt. xv. 9.

inquiry will be, who are the persons set apart to the sacred office of the priesthood, and duly authorized to preach the doctrines, and to administer the sacraments of the gospel? The voice of inspiration says that *no man taketh this honour unto himself, but he that is called of God, as was Aaron*;^{*} that even *Christ* himself, fitted as he was for the sacerdotal office by the perfect purity and holiness of his nature, *glorified not himself to be made an High Priest*;[†] and that no one can *preach, except he be sent*.[‡] With these plain declarations before him, the honest inquirer after truth will be led to consider what constitutes a lawful *call*, who may be said to be *called of God, as was Aaron*, and what it is to be *sent to preach*.

That there must be some external, visible separation to the work of the ministry, is generally conceded by all christians. But the question arises, who are authorized to make this appointment? Who are empowered to *send labourers into the harvest*? Some persons must possess this power, and they must derive it from *the Lord of the harvest*. Have then *all* ministers *equal* authority to ordain; or did Christ and his apostles institute more than one order of the ministry in the church: and if more than one, what offices belong peculiarly to each? Now what that ministry was, and what its offices, we are to gather from the doings of our Lord, from the acts and writings of the apostles, and those whom they ordained. And where scripture does not settle the point, or rather where we have doubts as to its true interpreta-

* Heb. v. 4.

† Heb. v. 5.

‡ Rom. x. 10.

tion, we are to consult those who lived nearest the apostles' times, and consequently best understood the usages of the church in those days. Whatever singularities of doctrine the ancient fathers might entertain, their testimony is conclusive as to *matters of fact*, which came under their own observation. Taking it for granted that they were honest, well-meaning men, and no one will withhold from them this moderate praise, their peculiarities of belief, if they held any, can never impeach their veracity. For example, any one of them could tell whether in his own day a bishop had charge of only one parish, or whether a number of parishes were united to form a diocese, under the supervision of a single bishop. He could also tell whether a presbyter ever ordained, or whether this right was exercised by the bishop alone. These are simple matters of fact, to which any sensible and honest man is competent to bear testimony. Whoever applies himself with an unprejudiced mind to the investigation of this subject, will doubtless come to this conclusion, that "it is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons."*

The last subject to which the inquiring christian's attention will be directed, and one of minor importance compared with the others, is *the worship of the church*. We say that is of less consequence than her *Doctrines* and *Ministry*, not because it is in itself unimportant, but because we consider the first two essential to the very

* Pref. to Ordination Service.

existence of a pure church. As our 19th article expresses it, “the visible church of Christ is a congregation of faithful men, in the which *the pure word of God is preached*, and the *sacraments be duly administered*, according to Christ’s ordinance, in all those things that are of necessity requisite to the same.” But as respects *worship*, we believe the *manner* of it is nowhere established by divine command. In the words of our 34th article, it “may be changed according to the diversity of countries, times, and men’s manners, so that nothing be ordained against God’s word.” And in accordance with this sentiment, the Preface to our Book of Common Prayer says—“It is a most invaluable part of that blessed *liberty wherewith Christ hath made us free*, that in his worship different forms and usages may without offence be allowed, provided the substance of the faith be kept entire; and that, in every church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions.”

The simple inquiry then for every Christian to make is this, what form of worship is most expedient and proper? Which tends most to the preservation of peace and unity in the church, the procuring of reverence, and the exciting of piety and devotion in the worship of God? Which guards most securely against the introduction of schism, heresy, and error? He need not ask, which is

most *lawful* in public worship, *extempore* prayer, or *pre-composed forms*? for both are *equally lawful*; and *extempore* prayer is as much *a form*, for the congregation to pray by, as the liturgy is; but the question is, which is the most decent and proper, the most rational and edifying, the most befitting those who feel, as they enter into the presence of the adorable Jehovah, the importance of the admonition—*be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God?**

The subjects thus briefly touched upon, will be considered more fully hereafter. It is the design of the writer to set forth, in as clear and concise a manner as possible, the claims of the Protestant Episcopal Church in these United States, to *a sound and scriptural creed, a divinely constituted ministry, and a pure and primitive, a rational and edifying manner of worship*. The inquiry, by the help of divine grace, shall be conducted with mildness and candour, and so as not to “wound” the weakest conscience. Towards christian ministers of other denominations, the author desires to entertain none but the kindest feelings. However much he may differ from them in many points, however much he may think they err in their doctrines, in their views of the ministry, and in their modes of worship, to their sincerity, and zeal, and piety, he freely bears testimony; he can even number among them some of his dearest personal friends; and the Great Searcher of hearts knows, as respects strength of faith, purity of heart and life, and entire devotion to God’s

* Eccles. v. 2.

will and service, how earnestly he desires to be *altogether such as they are*. He can cordially extend the hand of friendship to every brother, *who loves our Lord Jesus Christ in sincerity*; and to all such he can truly say, *Grace be with you, and peace*. But he by no means considers it a matter of *indifference* to what church a christian belongs—whether it is *sound* in faith and doctrine, *apostolic* in ministry, and *pure* and *enlightened* in worship, or not. He verily believes that *that church*, which the Divine Redeemer purchased with his own most precious blood, must show *in doctrine uncorruptness*; *that church* which he entrusted to his beloved apostles, and with whom as its constituted guardian, he promises to be “always, even unto the end of the world,” must be able to prove that her *ministry* continues *apostolic in its origin*; *that church*, which is intended to fit and prepare mankind for the endless worship of Jehovah in his heavenly temple, must, on earth, *worship the Lord in the beauty of holiness*, or it can have no claims to our respect and love. No subjects can be presented to the mind of a christian, of more commanding importance than these. If the following pages should aid the reader in his honest inquiries, if they should remove any of the existing prejudices against the church, if they should confirm attachments, already formed, to those doctrines, that ministry, and that worship, which the author believes in his heart, (with all due respect for the piety, and wisdom, and zeal of others,) is more sound, more apostolic, more pure, than in any other church on earth—if these prejudices are removed, or

these attachments strengthened, by his humble labours, his object will be attained ; while all the glory and praise shall be ascribed to HIM, from whom all good gifts do come. *Thus saith the Lord—Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.*

DOCTRINES OF THE CHURCH.

O Almighty God, who hast built
thy Church upon the foundation
of the Apostles and Prophets,
Jesus Christ himself being the
head corner-stone ; grant us so
to be joined together in unity of
spirit by their doctrine, that we
may be made an holy temple ac-
ceptable unto thee, through
Jesus Christ our Lord. Amen.

DOCTRINES OF THE CHURCH.

CHAPTER I.

HUMAN DEPRAVITY.

The two great subjects which pervade the bible are the ruin of mankind by the fall, and their recovery by the atonement of Jesus Christ. In the very commencement of our inquiry, therefore, it seems necessary to state distinctly the doctrine of the church and of scripture concerning the present moral condition of our race. The first pages of our bible tell us of the introduction of sin into this our world, and the consequent corruption of the whole posterity of Adam ; and all the subsequent parts of scripture are intended to point out the means of salvation, and to lead a perishing world to happiness and God. In a word, open this sacred book in whatever place you may, and you will find that *sin*, and *salvation from sin*, are the never-failing themes of the inspired penmen. Man is continually spoken of as lost and ruined by nature, and as altogether unable to procure his own restoration and pardon. This is the basis of the gospel scheme of salvation, to which the Old Testament dispensation was designed to lead us, and which the "covenant of better hopes" unfolds in all its richness and sufficiency.

The doctrine of the church, every where set forth in her Liturgy, Articles and Homilies is, that the corruption of human nature is *general* and *hereditary* ; that "all

men are conceived and born in sin.”* But with her usual wisdom and moderation, she does not presume to determine the *degree* of corruption; she only ventures to say that “man is *very far gone* from original righteousness, and is of his own nature inclined to evil.”† This truth is so plainly recognized throughout all the offices of the church, that we hardly need point to individual instances. To mention only the introductory sentences, where, in the very words of scripture, we are told that “if we say we have no sin, we deceive ourselves, and the truth is not in us,” in the exhortation, we are required “to acknowledge and confess our manifold sins,” which we do in the general confession, declaring that “there is no health in us,” and in the litany, again beseech each of the three persons in the adorable Trinity, to “have mercy upon us, miserable sinners.”

The language of the church, in her Baptismal service, is, “Forasmuch as all men are conceived and born in sin;” in her Catechism, “Being by nature born in sin, and the children of wrath;” and in her ninth article, “Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*.”

That this is the unhappy condition of the whole human family, that they are very far gone from original righteousness, prone to evil continually, “having no hope, and without God in the world,” appears from the express and repeated testimony of scripture, and is con-

* Baptismal Service.

† Art. ix.

firmed by the universal experience of mankind. We read in our bibles that “the imagination of man’s heart is evil from his youth;” that “there is not a just man upon earth, that doeth good and sinneth not;” that “the heart is deceitful above all things, and desperately wicked;” that “the carnal mind is enmity against God;” that “in our flesh dwelleth no good thing;” that “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”* These expressions of scripture are sufficient to show that the whole human race are by nature corrupt; that a moral pollution is spread over our whole kind. It is a leprosy of the soul, which was inherited from the first man, and has descended, from generation to generation, through all his posterity, without any change or cure. It begins with our existence, continues with us through life, and descends with us to the grave; for “this infection of nature doth remain, yea, in them that are regenerated; so that the flesh lusteth *always* contrary to the Spirit.”† This propensity to evil, this sinful principle, exists in us all; and as it was born with us, so, unless checked and subdued by divine grace, it goes on growing with our growth and strengthening with our strength. If we honestly consult our own hearts, they will attest this melancholy truth. Hence the first thing which every man living has to learn, is that he is a sinner; next, that “Christ Jesus came into the world to save sinners.”

* Gen. viii. 21. Eccles. vii. 20. Jer. xvii. 9. Rom. v. 12, vii. 18, viii. 7. † Art. ix.

Never can he embrace the doctrines of the cross, until he feels that he has need of pardon.

In the doctrine of human depravity, then, must be laid the foundation on which is to be built that system of christian doctrines and duties by which the punishment due to sin may be averted, the lost image of God restored, and man be made a partaker of that heaven of bliss and glory, which he has forfeited, and which his naturally corrupt heart renders him utterly disqualified for enjoying.

CHAPTER II.

CHANGE OF HEART.

From the doctrine of human corruption arises the necessity of an entire *change* in our natural affections, wrought in our hearts by the renewing and sanctifying influences of the Holy Spirit, by which we are again made “partakers of the divine nature.” And this *change* in the disposition, and views, and feelings of fallen man, this *renewal* of his heart, this *restoration* of the lost image of God, is what is meant by the scriptural expressions—“being born of God ;” “renewed in the spirit of our minds ;” “putting off the old man, which is corrupt, and putting on the new man, which after God is created in righteousness and true holiness.” The absolute *necessity* of such a change is declared by our Saviour, when he says,—“except a man be born of water, *and of the Spirit*, he cannot enter into the kingdom of God.”* And why ? Because by nature we are “born in sin,” and are “the children of wrath ;” are opposed to every thing virtuous and holy, and “inclined to evil continually.” Now the volume of immutable truth tells us, that unless we “be converted, we shall not enter into the kingdom of heaven ;” that “without holiness no man shall see the Lord.”

This spiritual change is well described by our church as “a death unto sin, and a new birth unto righteousness.”

* John iii. 5.

It is true, so long as we live in these frail and mortal bodies, there will be some remains of sin ; the evil inclinations of our nature will not be entirely rooted out. There will always be a struggle in the very best of men, between the flesh and the spirit, and they will feel and lament “ many sins that so easily beset them.” They will often find, to their great grief, that “ though the spirit is willing, yet the flesh is weak.” Still, there will always be in the renewed heart a prevailing love of religion ; what the apostle terms a “ delight in the law of God after the inward man,” a general hatred and dread of sin, an earnest desire and endeavour to “ lead a righteous, sober, and godly life.”

The church in one of her articles, and every where in her offices, teaches and inculcates, as a fundamental doctrine of scripture, man’s utter inability to do any thing good, without God’s “ special grace, which he must learn at all times to call for by diligent prayer.” The language of her 10th article is—“ The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God ; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ preventing (that is, going before) us, that we may have a good will, and working with us when we have that good will.” On this subject we shall treat more fully, when we come to consider the character and offices of the Holy Spirit. We now briefly remark that it is the office of this Divine Person to enlighten our understanding, which is by nature darkened,

to purify our heart, which is naturally corrupt, to direct our will, which is naturally perverse, to strengthen our good resolutions, which are naturally weak, to make us love things, which we naturally hate, and to enable us to “walk worthy of the Lord unto all pleasing,” when, if left to ourselves, we should continually be going astray from his commandments. All these are the gift of that Spirit, “without whom nothing is strong, nothing is holy;” of that Spirit, who puts into our minds holy thoughts, holy desires, holy resolutions, and “enables us to bring the same to good effect;” in a word, who excites, carries on, and perfects in us that *holiness, without which no man shall see the Lord.*

CHAPTER III.

DIVINITY OF CHRIST.

The doctrine of the 'Trinity, as set forth in the liturgy and articles of the church, is, as we conceive, the foundation of the whole gospel scheme of salvation ; "Jesus Christ himself being the chief corner-stone."

In our eleventh article, it is said, "there is but one living and true God ; and in unity of this Godhead, there be three persons, of one substance, power, and eternity ; the Father, the Son, and the Holy Ghost." The church does not attempt to *explain* this union, acknowledging it to be an inexplicable mystery ; but because she finds it clearly asserted in the volume of inspired truth, she adopts it as an article of her creed, although far transcending the comprehension of any finite mind. Each of these divine persons is considered as having "a peculiar province in accomplishing the work of our redemption and salvation, and to each of them we owe an unlimited veneration, love, and obedience. It is every-where represented in scripture, that our redemption was *contrived* by the Father, *purchased* by the Son, and is *applied* by the Spirit."* Of the divinity of the first, there never has been any question ; and surely every christian must feel the deepest solicitude to know whether his Saviour and Redeemer be indeed divine, and consequently entitled to his worship and adoration, or whether he be no more

*Doddridge, Lectures, ii. 140.

than a creature, whom, to serve, would be idolatry. And however "fully persuaded in his own mind," he will wish to become so familiar with the *proofs* of this doctrine, "that he may be able to convince the gainsayers," and "be ready always to give an answer to every man that asketh him a reason of the hope that is in him."

Before entering on the consideration of these proofs, it may be necessary to observe that the scriptures sometimes represent Jesus Christ as *man*, and at other times as *God*; and the only method of harmonizing these passages, is to keep constantly in view the union of the divine and human natures, whereby *God was manifest in the flesh*. "If, when Christ is spoken of as *man*, we refer the expression to his *human nature*, and when as *God*, to his *divine character*, on this plan every thing becomes clear and harmonious. Here we have obtained an hypothesis which embraces all the facts, and the only one which can embrace them."* We must also bear in mind, not only his *humanity*, but his character of *mediator* between God and man, and acting under a commission from his Father. There are numerous instances in which our Saviour evidently speaks and acts in his *mediatorial* capacity merely; as in the declarations "The Son can do nothing of himself;" "I can of mine own self do nothing."† These, certainly, cannot be interpreted literally, without doing violence to the context, for in this very chapter Christ is said to make himself "*equal with God*;" and in this verse, he himself says, "What

* Grant's English Church, vol. iii.

† John v. 18, 19, 20.

things soever the *Father* doeth, *these also doeth the Son likewise.*" It is evident, therefore, that the expression, "I can of mine own self do nothing," must be understood as spoken by Christ in his *mediatorial* character; and this is put beyond a doubt, by the words immediately following; "Because," he adds, "I seek not mine own will, but the will of the Father, *who hath sent me.*" Further, he who said, "I can of mine own self do nothing," is declared by St. Paul, to be "*head over all things,*" and as "*able to subdue all things unto himself.*"

Of the same nature as the preceding is that assertion of our Saviour, "my Father is greater than I;"—evidently meaning that, as *man*, he was inferior to the Father; or, as a *mediator*, he possessed less power, inasmuch as "he who *sendeth* is greater than he who is *sent.*" For he elsewhere says "I and my Father are ONE;" and in this discourse, when "Philip saith unto him, show us the Father,"† Jesus replied,—“He who hath seen me hath seen the Father; believest thou not that I am in the Father, and the Father in me?” But it is unnecessary to multiply proofs on this subject, as it must appear abundantly evident, to every impartial mind, that our blessed Lord sometimes spoke in his *human*, or *mediatorial*, and at other times in his *divine* character. We shall endeavour to show, that all the peculiar *names*, *titles*, *attributes*, and *works* of God, are, in scripture, ascribed to Christ; and that we have both the precepts of scripture, and the examples of holy men, and of an-

* Ephes. i. 22. Phil. iii. 21. † John xiv. 8—10

gels, for paying him religious *worship and adoration*.

We are first to show, that the peculiar *names and titles* of Jehovah are given to Jesus Christ. To begin with that remarkable prediction of the evangelical prophet Isaiah, when, foretelling the birth of the Messiah, he breaks forth into that sublime strain, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and *His name* shall be called *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace*."* Can words be more explicit than these? Or is language capable of asserting the divinity of the Messiah in any stronger terms? Observe the exalted *titles* which are here given him; titles which it would be blasphemy to give to any *created* being; "*His name* shall be called," not only "*Wonderful, Counsellor, the Prince of peace*;" but "*the MIGHTY GOD—the EVERLASTING FATHER*,"

The same evangelical prophet, when predicting the miraculous birth of a Saviour, says, "They shall call his name *Immanuel*, which being interpreted, is *God with us*." And, in foretelling the blessings of gospel times, he commands that the hearts of men be made ready to receive their coming Redeemer; "Prepare ye the way of *the Lord*, make straight in the desert a highway for our GOD."† But passing by the numerous other passages to be found in the scriptures of the old testament, equally clear and satisfactory on this point, let us turn to those of

* Is. ix. 6.

† Comp. Is. vii. 14. with Matt. i. 23, and Is. xl. 3. with Matt. iii. 3.

the *new*, where the *names* and *titles* of Jehovah are so frequently given to Christ, that we are only at a loss how to arrange them in a regular and connected order.

The very commencement of St. John's gospel contains a most unequivocal declaration of our Lord's divinity ; "In the beginning was the Word, and the Word was with God, and *the Word was God.*" Now we would appeal to any unprejudiced mind, whether the apostle would ever have made use of an expression like this, if the Person spoken of had been no more than a *creature*,—or if he had not been "*one with the Father, very and eternal God?*" If St. John believed that Jesus Christ was a *mere man*, it was certainly a most unguarded expression, and altogether inconceivable in an inspired writer, to say that "*He was in the beginning,*" before all time, even to all eternity, "*with God,*" and that "*He was God.*" Such an assertion, therefore, from such authority, must be considered as a direct and positive evidence of the divinity of our beloved Redeemer ; more especially when we find the same apostle, in another place, asserting in like terms, that "*Jesus Christ is the TRUE God and eternal life.*"*

So numerous are the other texts of the New Testament, in which the name of God is expressly given to Christ, that we shall only notice, and that very briefly, a few of them. St. Paul repeatedly calls him "*our God and Saviour ;*"—and "*our GREAT GOD, and Saviour Jesus Christ.*"† And he further tells us that "*God was mani-*

* John v. 20.

† Tit. ii. 10, 13. 2 Pet. i. 4. 2 Tim. iii. 16. 2 Cor. v. 19. John xiv. 11. Heb. i. 8. Acts x. 36. Rom. ix. 5.

fested in the flesh ;" that "*God was in Christ, reconciling the world unto Himself ;*" equivalent to the declaration of our Saviour, "*I am in the Father, and the Father in me.*" Again, "unto the Son, He, (i. e. the Father,) saith, *thy throne O God, is for ever and ever !*"

Thus, we consider the truth of our *first* proposition clearly and conclusively established ; viz. that the peculiar *names* and *titles* of Jehovah are given to Jesus Christ. And if it be objected that the term *gods* is sometimes applied in scripture to holy men, and to angels, the answer is easy ; for admitting that angels and even men are called *gods*, by way of eminence, yet the adorable name *God*, in the singular, is never, we believe, applied but to one, or all, of the three persons of the ever-blessed Trinity, the Father, the Son, and the Holy Ghost. But to our Saviour this name is given with the most exalted epithets. In order to remove every doubt of the divinity of his person, he is, as we have seen, repeatedly called, not merely *God* ; but "*the great God ;*" "*the Mighty God ;*" "*the True God ;*" "*the Lord of all*" and "*over all, GOD BLESSED FOR EVER.*"

The *attributes* of Jehovah are given to Jesus Christ. *Eternity* is an attribute, which can belong to none but God, yet is it ascribed to Christ,* for one of the names given him in the prophecy of Isaiah, is "*the Everlasting Father,*" or, "*The Father of Eternity.*" The Prophet Micah represents the "*Ruler in Israel,*" or the Messiah,

* Is. ix. 6. Mic. v. 2. 1 John v. 20. Col. i. 17. Heb. i. 8. John viii. 58. Rev. i. 8. xxii. 13, and Is. xlv. 6.

as one whose goings forth have been from old, "*from everlasting.*" St. John calls him "*Eternal life.*" St. Paul says that "*He is before all things;*" that "*his throne is for ever and ever.*" And Christ asserts his own eternal existence in those emphatic words, "*Before Abraham was, I AM.*" He reveals himself to his beloved disciple, St. John, in that sublime declaration, "*I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty;*" and, in numerous other instances, he declares himself to be "*the first, and the last.*" All which passages, taken together, abundantly prove that he is the *Eternal God*, "*besides whom there is none other.*"

Omnipotence is ascribed to Christ.* In his revelation to St. John, he calls himself "*the Almighty;*" and elsewhere he is said to be "*The Power of God;*" "*Lord of all;*" "*God over all;*" and "*able to subdue all things unto himself.*" "*All power is given unto him, in Heaven and in earth:*" and "*what things soever the Father doeth, these also doeth the Son likewise.*" He is "*the blessed, and only Potentate, the King of Kings and Lord of Lords;*" whose "*dominion*" shall extend "*from sea to sea, and from the river unto the ends of the earth.*"

Omniscience is also ascribed to him.† St. Paul calls him "*the wisdom of God;*" "*neither is there any creature that is not manifest in his sight.*" St. John tells

* Rev. i. 8. 1 Cor. i. 24. Rom. ix. 5. Acts x. 36. Phil. iii. 21. Matt. xxviii. 13. John v. 19. 1 Tim. vi. 15. Rev. xvii. 14. xix. 16. Ps. lxxii. 8.

† 1 Cor. i. 24. Heb. iv. 13. John ii. 25, x. 15. xvi. 30. & xxi. 17.

us that "*he knew what was in man.*" St. Peter said unto him, "*Lord thou knowest all things.*" And the disciples, "*We are sure that thou knowest all things.*" He says of himself,—"*I am He, which searcheth the reins and the heart;*" and, in the prayer of the apostles, he is addressed as "*the Lord, who knoweth the hearts of all men.*" Which texts, being compared with that other divine declaration of scripture, that "*God only knoweth the hearts of the children of men,*" clearly prove that our Saviour must be the *Omniscient God*.

Omnipresence is ascribed to him ;* for "*Christ is all in all,*" according to the apostle ; and "*He filleth all in all.*" He has assured his followers that "*where two or three are gathered together in his name,*" however numerous such assemblies, and however widely separated from each other, "*there is he in the midst of them.*" And to his apostles, and their successors, he has left the consolatory assurance, "*Lo, I am with you always, even unto the end of the world;*" neither of which promises could be fulfilled, unless he were *omnipresent*.

His *immutability* is asserted by St. Paul in these words, "*Jesus Christ, the same yesterday, to-day and for ever.*"† And again, by the same apostle, "*The heavens shall perish ; but thou remainest ; they all shall wax old, as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.*"

* Col. iii. 11. Ephes. i. 23. Matt. xviii. 20, and xxviii. 20.

† Heb. xiii. 8, and i. 11, 12.

Let it be observed that all those attributes we have now enumerated, are *incommunicable* ; that is, they cannot possibly be *conferred* on any creature ; and the Being who possesses *any one* of them, must be absolutely and essentially the “one only, living and true God.” But which of these has not been proved to belong to our Saviour Jesus Christ ? Is God *eternal* ? So is Christ. Is God *omnipotent* ? So is Christ. Is God *omniscient* ? So is Christ. Is God *omnipresent* ? So is Christ. Is God *immutable* ? So is Christ. As, therefore, *none but God* can possess these attributes, and as *our Saviour Christ does possess them*, is not the conclusion inevitable, that “*in him dwelleth all the fullness of the Godhead bodily* ?” * That he is, in fact, the eternal, omnipotent, omniscient, omnipresent and immutable God ? Has Jehovah said that he “will not give his glory to another ?” † And are all these glories ascribed to Christ ? Let us take heed and beware, lest, by withholding the honours due to that great and glorious NAME, “which is *above every name*,” we “deny the Lord that bought us !”

The *operations* of Jehovah are ascribed to Jesus Christ. ‡ He is represented as the *universal Creator* : for “*by him*,” says St. Paul, “*were all things created*, that are in heaven, and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers ; *all things were created BY Him and FOR Him*.” Was ever power like this ascribed to a creature ? Was ever a man, or an angel, represented as the creator of the uni-

* Col. ii. 9. † Is. xiii. 8 and xlviii. 11.

‡ Col. i. 16. John i. 8. Heb. i. 10. Ephes. iii. 9. Rev. iv. 11.

verse? Indeed, how could Christ be the creator of "*all things*," if he were himself created? Yet we are again told, "*all things were made by him*, and without him was not any thing made that was made." Now the apostle Paul elsewhere says, that "*He who built all things is God*:" but it has been proved that Christ "*built all things*;" therefore, *Christ must be God*; even that God, "who liveth for ever and ever;" before whose throne glorified spirits cast their crowns, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for *thou hast created all things*, and for thy pleasure they are and were created."

Jesus Christ is also the *preserver* and *upholder* of the universe.* "By him," says the apostle, "*all things consist*;" and he "*upholdeth all things* by the word of his power."

He has power to *pardon sins*;† a power which he often exercised, and for which the scribes and pharisees accused him of blasphemy; saying, "who can forgive sins, *but God alone*?" Our Saviour admits the truth of their remark; he even condescends to work a miracle, in proof of his divinity, and to convince his unbelieving enemies that "the Son of man hath power on earth to forgive sins."

He confers *eternal life*. Of his sheep he says, "I give unto them *eternal life*; and they shall never perish; neither shall any pluck them out of my hand."‡

* Col. i. 17. Heb. i. 3.

† Luke v. 20, 21, and vii. 47. Matt. ix. 2, 3. ‡ John x. 28.

He has power to *raise the dead*.* “*I will raise him up at the last day,*” is his own declaration concerning “every one who believeth.” Now as St. Paul assures us that it is “*God* who quickeneth the dead,” and Christ himself says that “the Son quickeneth whom he will,” the conclusion is inevitable, that “*Jesus Christ is the true God and eternal life.*”

Having proved that the *operations* of Jehovah are ascribed to Christ, we pass to the consideration of our *last* proposition; which is, that we have both *the precepts of scripture*, and *the example of holy men and of angels*, for paying him religious worship and adoration.†

Did not the wise men come from the east “*to worship him?*” Are we not told that “there came a leper and worshipped him?” When our Saviour came to his disciples, walking on the sea, we read that “they who were in the ship came and worshipped him, saying, of a truth, thou art the Son of God.” The woman of Canaan, the man born blind, the woman who came to the sepulchre, the eleven disciples, who met him in Galilee, after his resurrection, and again at his ascension, all “*worshipped him;*” and that, too, without one word of *reproof* or censure from him for so doing. Had he not been entitled to this worship, he would doubtless have said “Stand up; I am thy fellow servant; I myself also am a man.”‡

* John v. 21, vi. 39, 40. Rom. iv. 17. 1 John v. 20.

† Matt. ii. viii. 2. ix. 18. xiv. 33. xv. 25. xxviii. 17. John ix. 28. Luke xxiv. 52. Heb. i. 6.

‡ “An examination of the several passages in which, according to our English version, ‘worship’ is ascribed to our Saviour, in the

Hath not the almighty Jehovah said, “when he bringeth the first-begotten into the world, *Let all the angels of God worship him?*” Are not, “the four and twenty elders,” in heaven, represented as “*worshipping* him that liveth

four Gospels, would have the effect of showing that it is altogether most extraordinary, if not indeed incredible, that the Evangelists should have spoken of such acts of homage in so unqualified a manner, had they been quite certain, as the Socinians pretend, that he was a ‘mere man,’ and that it is equally incredible, that under the circumstances in which the homage was offered, our Saviour should not have resented it, had he been no object of religious adoration. The Evangelical writers must have known the risk they ran in the use of the term ‘to worship’ in so unqualified a manner as we find it applied; because it is from two at least of the Evangelists that we derive those remarkable facts, of the rejection of religious homage by Peter, Paul, and Barnabas, and the angel in the book of Revelation, (xix. 10.) It is surely a fair inference to draw, that if the Evangelists relate many circumstances of the same homage offered to Christ, and no instance of rejection or resentment be added, our Saviour was a proper object of adoration; most especially, however, if we add to this statement of the matter, that the homage so recorded was offered upon occasions in which there was every chance of mistake—when appeals were made to him, as possessed of the attribute of Omnipotence; capable of performing with a word the highest miracles; capable of forgiving sins, (a special attribute of Deity;) capable of healing diseases, supplying all defects, penetrating the very thoughts of the heart, and foretelling things to come! Is it reasonable to suppose that the Evangelists, knowing the importance of the term ‘to worship’ from the very incidents mentioned, knowing also that they were using it to express an homage offered to a Being of the most transcendent powers, under circumstances as plainly as possible implying full possession of the attributes of Deity, would have used such a term in so unqualified a manner, unless they either knew that such homage was due to Christ, or that they were honestly recording mere matters of fact just as they happened. For, secondly, this is, perhaps, after all, the principal point of argument. If the Evangelists related mere matters of fact, then we ascend much higher in the scale of demonstration that the blessed Jesus was a proper object of adoration and worship. If he re-

for ever and ever?"* Do we not read "that at *the name of Jesus every knee should bow*, of things in heaven, and things in earth, and things under the earth?" Has not our Saviour expressly said "that *all men should honour the Son, even as they honour the Father*?"†

In fine, if "whosoever shall call on the name of the Lord Jesus shall be saved," if Christ be the object in whom the Gentiles are to trust, if Paul "besought the

ceived such homage, without resentment or remonstrance, what is to be concluded, but that he countenanced and sanctioned such open acknowledgments of his Divinity? The alternative may be stated in the words of a most sensible, pious and acute writer: "What strange ideas must the Socinians entertain concerning Jesus Christ. They view him as a mere man. Not only so, but they must view him as a very bad man. By a variety of persons, and on a variety of occasions, was he worshipped upon earth, nor do we once read of his rejecting these honours. He received them without a single mark of disapprobation. On the contrary, when worship was offered to Peter, Paul and Barnabas, they rejected it in the most pointed terms of abhorrence; nor would an angel suffer John the Divine to fall down at his feet to worship him. 'See thou do it not,' says he, 'for I am thy fellow servant, and of thy brethren the prophets; worship God!'—In which must be observed one thing, not noticed before;—'of thy brethren the prophets,' is a remarkable expression. The followers of Socinus, who contend for the worship of Christ in his glorified state, conceive him to have been, at the very utmost, a most distinguished prophet, but here we have the acknowledgment of an angel, recorded by an Evangelist, as having occurred to himself that prophets could be no objects of worship, and this long after our Lord's ascension; at which period the old Socinians would have the worship of Christ to begin." The chief thing, however, to be insisted on is, the conduct and behaviour of our Lord himself. If he is represented as not resenting such homage, on such extraordinary occasions, what are we to conclude? Surely that such homage was due to him."—*Dr. Nares.*

* Rev. iv. 10. compared with i. 8. Phil. ii. 10. Rom. xiv. 11.

† John v. 23.

Lord thrice," if the prayer of the dying Stephen was, "*Lord Jesus, receive my spirit,*" "then only daring presumption can deny that Christ is to be worshipped;" and if he is to be worshipped, he must be *God*; for it is written, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve.*"*

We shall here close our brief view of the evidences of Christ's Divinity. A full examination of all the arguments, many of which have been unavoidably omitted, or only slightly noticed, would require volumes. In support of this doctrine, however, it has been shown that the *names* and *titles* peculiar to God, are assigned in scripture to Jesus Christ; that all the incommunicable *attributes*, and all the *operations* of Deity are ascribed to him; and that we have both the *precepts of Scripture*, and the *example of inspired men, and of angels*, for paying him *religious worship and adoration*. From all which, and from the fact of his being put to death for calling himself *the Son of God*, we conclude that he *was* the Son of God;—equal with the Father; and "*over all, God blessed for ever.*"

"Surely," as one of our own learned divines remarks, "we have reason to be thankful that the evidences of this fundamental doctrine of our holy religion are so cogent and so numerous. Let us resolve to adhere to our faith without wavering, satisfied with the testimony of scripture in favour of our Lord's divinity. Let us not perplex our-

* Matt. iv. 10. Rom. x. 13. 1 Cor. i. 2. Acts vii. 59 Grant's Hist. iii. 335.

selves with difficulties which human reason might suggest against it. Let us pity and benevolently endeavour to remove those prejudices, which cannot yield to testimony of so conclusive ■ nature.”* Strong indeed, and to us altogether inconceivable, must be the “prejudices” of that man, who, with his bible in his hand, is unwilling to yield to his Saviour that DIVINITY which he claimed, when he affirmed that he was *the Son of God*, and that *he and his Father were ONE* !

Do not angels, and glorified spirits, and all the hosts of heaven, continually sing around his throne, “saying with a loud voice, *Worthy is THE LAMB that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing ?” Let, therefore, “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,” joyfully respond,—“Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto THE LAMB, for ever and ever.”† “*Holy, holy, holy, Lord God Almighty, who was, and is, and is to come !*”

* Dr. Gadsden.

† Rev. v. 12, 13.

CHAPTER IV.

DIVINITY OF THE HOLY GHOST.

'The Divinity of the Holy Spirit may be proved from scripture in the same manner that we have proved the Divinity of Christ. But the proofs of the former having been so fully considered, little need be said in support of the latter ; as the arguments in both cases are much the same, as many of them apply equally to both, and especially, as those who admit the divinity of the Son, admit also the Divinity of the third Person in the adorable Trinity.

Our fifth article thus expresses the sense of the Church on this point: "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." And in the Nicene Creed we profess to believe that he is "the Lord and giver of Life ; who with the Father and the Son together is worshipped and glorified." In proof of which we might easily show, that all the *names, titles, attributes, and operations* of God are ascribed to the HOLY GHOST, and that religious worship and adoration are paid to him in the scriptures. Thus "to lie to the HOLY GHOST" is said to be "lying unto God ;" the "temple of the HOLY GHOST" is called "the temple of God ;" to be "born of the SPIRIT" is to be "born of God."*

* Acts v. 3, 4. 1 Cor. iii. 16. vi. 19. John iii. 6. 1 John v. 4.

Omniscience is ascribed to Him ; for “ who hath directed the SPIRIT of the Lord, or being his counsellor hath taught him ?” “ *The SPIRIT searcheth all things ; yea, the deep things of God.*” *Omnipresence* ; for “ whither,” asks the Psalmist, “ shall I go from thy SPIRIT, or whither shall I flee from thy presence ?” “ Through him, (CHRIST) we both have access by one SPIRIT unto the FATHER.” A plain intimation of the several distinct offices which these three Divine Persons sustain in the scheme of salvation—the SON *through* whom, the SPIRIT *by* whom, and the FATHER *to* whom, “ we have access.” “ The SPIRIT also helpeth our infirmities,” which he could not do, unless he were omnipresent. *Omnipotence* is ascribed to the Holy Ghost, for he is “ THE POWER OF THE HIGHEST ;” and *Eternity*, for he is “ the ETERNAL SPIRIT.” *Creating power* is evidently ascribed to him, for “ by his SPIRIT he hath garnished the heavens.” “ Thou sendest forth thy SPIRIT,” says the Psalmist, “ and they are created.” In like manner Job, “ The SPIRIT of God hath made me.”*

Not only is divine *worship* given to the Spirit of God, but his *personality* is distinctly recognized in that apostolic benediction, “ The grace of the LORD JESUS CHRIST, and the love of God, and the communion of the HOLY GHOST, be with you all.”† And still more clearly and forcibly is it implied in that last commission of our Saviour to his apostles, “ Go ye, therefore, and teach all

* Is. xl. 13. 1 Cor. ii. 10. Ps. cxxxix. 7. Ephes. ii. 18. Rom. viii. 26. Luke i. 35. Heb. ix. 14. Job 26. 13. and xxxiii. 4. Ps. civ. 30. † 2 Cor. xiii. 14.

nations ; baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST :”* evidently meaning, by this solemn dedication of christians to the worship and service of each, that equal honours should be paid them. Now if the Holy Ghost were only a divine *power*, or energy, or quality, as some pretend, and not a *person*, why are we required to be baptized in his NAME, as well as that of the Father and Son ? But an incontrovertible proof of the *personality* of the Holy Ghost is contained in that declaration of Christ, “ when HE, the SPIRIT OF TRUTH, is come, HE will guide you into all truth ; for he shall not speak of HIMSELF ; but whatsoever he shall hear, that shall he speak ; and HE will show you things to come.”† And again, “ When the COMFORTER is come, whom I will send unto you from the Father, even the SPIRIT OF TRUTH, which proceedeth from the Father, HE shall testify of me.”

From all which texts, and there are many others that might be mentioned, we infer that the blessed Spirit is properly a *Divine Person*, equal with the Father and the Son, who, “ together are worshipped and glorified ;” and who, together, form “ one very and eternal God.” Hence it is that our church teaches us, in her inimitable litany, thus to pray : “ O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners !” and at the conclusion of the Psalms, as also in many other parts of her service, directs us to ascribe equal and undivided “ glory to the Father, and to the

* Matt. xxviii. 19. † John xv. 26. xvi 13.

Son, and to the Holy Ghost." Nor is this a subject of doubtful importance, or of mere speculative interest; it is intimately connected with all our dearest hopes. It is "*the pillar and ground of the truth*;" an essential part of that "foundation," of which "Jesus Christ himself is the chief corner-stone," and on which is built the "Church of the living God."* The practical improvement to be made of this article of our creed, its effect on the hearts and lives of believers, will be perceived, when we consider more particularly the important offices which the Son and Holy Spirit respectively sustain, in the mysterious scheme of salvation. In the impressive language of the eminently learned and pious Bishop Horne, "Let us always bear in mind how essential a doctrine of our religion is the doctrine of our Trinity, for what is christianity but a manifestation of the three Divine Persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three persons, one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both where is our salvation? And if these two persons be any thing less than divine, why are we baptized equally 'in the name of the Father, and of the Son, and of the Holy Ghost?' Let us not be deceived, 'this is the true God, and eternal life.'"

* 1 Tim. iii. 15.

CHAPTER V.

THE ATONEMENT.

The doctrine of the Church concerning the Atonement is thus expressed in her thirty-first Article ; “ The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone.” This doctrine, of all others most important for a “ christian to know and believe to his soul’s health,” is ever held up to our view throughout all the offices of our Apostolic Church. Every prayer and collect closes with a petition to the Father, in the all prevailing name and merits of the Son. Now without attempting to assign the *reasons* why God thought fit to redeem the world in this way, rather than in any other way, it is sufficient for man to know the express declarations of his own word, that Christ is “ the way, the truth, and the life,” and that “ no man cometh to the Father but by him ;” “ neither is there salvation in any other ; for there is none other name given under heaven, amongst men, whereby we must be saved.”* All this is clear enough, and this is all that immediately concerns ourselves ; nor is it consistent with the modesty and humility of a creature, to pry too curiously into those “ secret things,” which “ belong only unto the Lord.” The Gospel has not revealed the *reasons* of this amazing scheme, and pro-

* John xiv. 6. Acts iv. 12.

bably they are far above our finite comprehension. An inspired apostle terms it "*the wisdom of God is a mystery ;*" "*the mystery of godliness ;*" so profound and incomprehensible, that even "*Angels desire to look into these things.*"*

The scriptures plainly teach us that the only appointed method of salvation is through Jesus Christ. Take, for example, such expressions as the following, "Christ died for our sins, according to the scriptures ;" "in whom we have redemption through his blood, the forgiveness of sins ;" "the Son of man came to give his life a ransom for many ;" "my flesh, which I will give for the life of the world ;" "this is my body, which is given for you ;" "I lay down my life for the sheep."† With such passages as these, which meet our eyes on every page of the New Testament, is it not strange that any should be found, who daringly deny the atonement of Christ ? Might not "presumption tremble for the application of that awful text, which denounces those who *deny the Lord that bought them ?*"

The Scriptures further represent the *extent* of Christ's atonement as *universal* and *unlimited* ; extending back to the time when "sin first entered into the world and death by sin," and forward to the period, when "the last enemy," death itself "shall be destroyed." If "Christ Jesus came into the world to save sinners," and "*all* have sinned," if this doctrine is "*worthy of being received by all men,*" it necessarily follows that the merits of his

* 1 Cor. ii. 7. 1 Tim. iii. 16. 1 Pet. i. 12.

† 1 Cor. xv. 3. Ephes. i. 7. Matt. xx. 28. John vi. 51. x. 15. Luke xxii. 19.

death extend to every individual of mankind. But there are numerous declarations of the universality of the atonement, as express and clear as language can make them. "*He died for ALL;*" "*He gave himself a ransom for ALL;*" "*He tasted death for EVERY MAN;*" "*He is the propitiation for our sins, and not for ours only, but for the sins of THE WHOLE WORLD.*"* The obvious meaning of all which expressions is, that *the whole of mankind*, without exception, are placed in a condition of salvation. As certainly, therefore, as any man can say, "*I am a sinner,*" just so certainly may he say, "*Jesus Christ came into the world to save me.*"

Are we in doubt as to the *efficacy* of this atonement? We shall find by a recurrence to the same inspired volume, that it was as *efficacious* as it was *extensive*; that no crime is so aggravated but the blood of Christ can expiate it; none so dark and deep but the blood of the Lamb can wash it out; "*for his blood cleanseth from all sin;*" and "*though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*"† He tells us himself that he came "*to seek and to save that which was lost;*" that he "*came not to call the righteous, but sinners to repentance;*" and invites ALL who are weary and heavy laden with the burden of their sins to come unto him. It follows, then, that every son of Adam, every mortal man, is placed in a *capacity of being saved*; for "*as by the offence of one,*" that is Adam,

* 2 Cor. v. 14. 1 Tim. ii. 6. Heb. ii. 9. 1 John ii. 2.

† 1 John i. 7. Isaiah i. 18.

“judgment came upon *all men* to condemnation ; even so by the righteousness of one,” that is, Christ, “the free gift came upon *all men* unto justification of life.”*

But then, all will not be saved, whom Christ came to save. Far from it ; for we are told that “*God our Saviour will have ALL MEN to be saved*, and to come to the knowledge of the truth ;”† but *all* will not comply with the *terms* of salvation. Not, indeed, from any positive disability, not from any irreversible decree, but on account of their stubborn and perverse hearts. Christ himself says to the Jews, “*Ye will not come to me*, that ye might have life ;” and to Jerusalem, “how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not !*”‡ The consequence was, their city and nation were given up to overwhelming ruin, which they brought upon themselves by their own blindness and impenitency. “Even,” as St. Peter tells us, “denying the Lord that bought them ;” that *bought*, and certainly would have *saved* them ; but they refused his salvation, “and brought upon themselves swift destruction.”§

As surely, then, as the word of Jehovah is true, and “He is a God who cannot lie,” he “hath no pleasure in the death of the wicked ;” he “will have *all men* to be saved ;” “not willing that *any* should perish, but that *all* should come to repentance.”|| And in accordance with these gracious assurances, are all those exhortations to repentance, all those declarations of pardon, all those pro-

* Rom. v. 18. † 1 Tim. ii. 4. ‡ John v. 40. Matt. xxiii. 37.

§ 2 Peter, ii. 1. || Ezek. xviii. 23, 32. 2 Peter iii. 9.

mises, and all those threatenings, which are addressed to the hopes and fears of all mankind, in almost every page of the bible. In the blood of Jesus Christ “a fountain is opened for sin, and for uncleanness,” which is abundantly efficacious to cleanse the most polluted soul ; to make it white and spotless, even in the sight of a just and holy God, who “is of purer eyes than to behold iniquity.” To this exhaustless fountain and well-spring of eternal life, all are exhorted to come and freely drink ; they are urged, by the kindest and most pressing entreaties, to taste of these spiritual waters, to purify and refresh the soul. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money and without price.”* In like manner the beloved apostle, in the most affectionate language, informs us that “The Spirit and the bride say, come ; and let him that heareth say, come ; and let him that is athirst, come ; and whosoever will, let him take the water of life freely.”†

Intimately connected with the doctrine of the *Atonement* is that of the *Divinity* of Christ. Indeed, so far as human reason is permitted to look into this mysterious scheme, these two doctrines appear to be inseparable. But we are not left to the fallible judgment of human reason. The scriptures expressly teach us that the Saviour of the world “*was with God and was God ;*” that he “humbled himself” to visit this lower world, and “became obedient unto death, even the death of the cross,”‡ that

* Isaiah lv. 1. † Rev. xxii. 17. ‡ Phil. ii. 8.

he might reconcile us to God, by satisfying the divine justice, which could not otherwise be appeased, and by making atonement for sin, by his own blood, when no other sacrifice would answer. "For it is not possible," such was the divine decree, "it is not possible that the blood of bulls and of goats," which were the appointed sacrifices under the law, "should take away sin;* but here was a victim infinitely efficacious, "*whose blood cleanseth from all sin;*" a Priest, who needed no atonement for himself, being holy, harmless, undefiled, separate from sinners;" an Intercessor, all-prevailing, even the only and beloved Son of God, "in whom the Father is well pleased." Thus do the scriptures not only refer the redemption of the world to the death of Christ, but they also ascribe the efficacy of his atonement to his proper divinity.

And how consolatory are these assurances to every humble penitent! The sinner, who feels the burden of his sins, looks around him with an anxious and inquiring eye for some one to remove this oppressive weight. But to whom shall he apply for relief? He realizes, with shame and sorrow, that he has been wayward and perverse from his youth; that to his natural depravity he has added numerous actual transgressions; and that every sin has been committed against a being of unspotted purity and infinite justice. Who, then, will mediate between him, a guilty, rebellious sinner, and this all-just and holy God? Shall he go to one of his fellow men? Alas! where shall

* Heb. x. 4.

† Heb. vii. 26.

he find one who does not stand equally in need of an Intercessor and Redeemer? “They are *all* gone out of the way : there is none that doeth good, no not one.” Shall he then trust to a *mere man* to intercede for him ? Shall finite man make atonement for sin against an infinite Being ? Reason answers no ! and revelation, in accordance with the plainest dictates of reason, tells us that “ none of them can by any means redeem his brother, nor give to God a ransom for him.”* Shall he look to an angel for help ? Alas ! the God whom he has offended “ chargeth his own angels with folly.”† He can therefore place no reliance on any created arm ; but when he is told that *God’s own arm* has wrought salvation for him, that God was in Christ reconciling the world unto HIMSELF, all his fears are at rest. “ The penitent can now calm the agitation of his mind and tell himself that all is well. He can in this case, but in no other, repose with security on the atonement, as indeed full, perfect, and all-sufficient.” He has here found a rock, firm and immoveable, on which to build his hopes of salvation : he has now “ an anchor to the soul, sure and steadfast,” to which he can always securely cling. He cannot doubt that a price, so infinitely precious, will be accepted ; that an intercession, so powerfully pleaded, will be heard.

Thus important is the doctrine of our blessed Lord’s divinity, as an article of faith. So inseparably is it connected with the efficacy of his atonement, that take away his divinity, and you deprive the humble penitent of all assurances of pardon and reconciliation ; you leave him

* Psalm xlix. 7.

† Job iv. 13.

without a sufficient Mediator, or Redeemer, or Saviour—without any one to satisfy the penalties of the divine law. Let us therefore beware of every opinion which counteracts the merciful designs of God in redeeming us ; which deprives us of those heavenly consolations, arising from the doctrine that “ *Christ is our peace ;*” that “ *he hath borne our sorrows ;*” that “ *on him the Almighty hath laid the iniquities of us all ;*” that “ *God was in CHRIST reconciling the world unto HIMSELF ;*” and that “ *there is none other name under heaven given among men, whereby we must be saved.*”*

* Is. liii. 6. 2 Cor. v. 19. Acts iv. 12.

CHAPTER VI.

JUSTIFICATION.

Having considered the extent and efficacy of Christ's atonement, our next subject of inquiry is, on what terms or conditions can fallen man be justified in the sight of God? The eleventh article tells us that "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ *by faith*; and not for our own works or deservings. Wherefore, that we are justified *by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."* This doctrine is clearly and fully es-

* "It is remarkable that there is no Homily with this title. The Homily entitled 'Of the salvation of all mankind,' is generally supposed to be here meant."—*Bp. Tomline.*

"Justification is not the office of *man*, but of God; for man cannot make himself righteous by his own works, *neither in part, nor in the whole*. Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, *by his free mercy, and by the only merits of his most dearly beloved Son, our only REDEEMER, SAVIOUR, and JUSTIFIER, JESUS CHRIST.*"—*Hom. of Salvation. N. Y. Ed. 1815, p. 22.*

"We put our faith in CHRIST, that we be justified *by him only*, that we be justified by God's *free mercy, and the merits of our Saviour CHRIST only, and by no virtue or good works of our own that is in us*, or that we can be able to have, or to do, or to deserve the same; CHRIST HIMSELF ONLY BEING THE CAUSE MERITORIOUS THEREOF."—*Idem. p. 23.*

"Nevertheless, this sentence, that we be justified *by faith only*, is not so meant, that the said justifying faith is *alone* in man without true *repentance, hope, charity, dread, and the fear of God, at any time and season*. Nor, when they, (the Fathers,) say, that

tablished by St. Paul, in the fourth and fifth chapters of his epistle to the Romans ; and it is by the other writers of the New Testament laid down as a fundamental principle of the Gospel, that we are justified *by faith* in Christ Jesus ; and that “all who *believe* on the Lord Jesus Christ shall be saved.”

“Justification in the language of scripture, signifies the being accounted just or righteous in the sight of God ; or the being placed in a state of salvation. When God justifies a man, it is by forgiving him his trespasses, and accepting, esteeming, and rewarding him as a righteous person, although he is not really and strictly such. To justify, in the common spiritual notion of it, is to absolve from guilt, to discharge from punishment.”*

Whoever has read the scriptures with any degree of attention, must have perceived that faith is there made an absolute, indispensable, condition of salvation. Not only is it said that “*without faith it is impossible to please God,*” but we elsewhere read that “*the just shall live by faith ;*” that “*by grace we are saved through faith ;*” that “*he who believeth and is baptized shall be saved ;*” that “*he who believeth on the Son hath everlasting life :*”†

we should be *justified freely*, do they mean that we should or might afterward be *idle*, and that *nothing should be required on our parts afterward* ; NEITHER DO THEY MEAN SO TO BE JUSTIFIED WITHOUT GOOD WORKS THAT WE SHOULD DO NO GOOD WORKS AT ALL.”—*Idem. p. 23.*

“These be the *fruits of true faith*, TO DO GOOD AS MUCH AS LIETH IN US TO EVERY MAN, and, above all things, and in all things TO ADVANCE THE GLORY OF GOD, of whom only we have our sanctification, justification, salvation, and redemption.”—*Idem. p. 26.*

* Bp. Tomline.

† Heb. xi. 6. x. 38. Ephes. ii. 8. Mark. xvi. 16.

in a word, "in every page we find the praise of it in the Gospel; and on it all the blessings of holiness, and all the hopes of religion are founded." On the other hand, it is declared by the same immutable word of divine truth, "he that believeth not the Son shall not see life;" "he that believeth not is condemned already;" "he that believeth not shall be damned;" "the unbelieving shall have their part in the lake that burneth with fire and brimstone."*

It must therefore be all important, that we have clear and correct views of a doctrine so intimately connected with our eternal interests. No doubt the obscurity which is supposed to attend this subject, has generally arisen from not carefully considering the various significations which the word "faith" has in the bible. Sometimes the term is used to signify "that faith and confidence in Christ to which, at the first propagation of the gospel, was annexed the gift of working miracles."† Thus when our Lord was asked by his disciples the reason why they were unable to cure the lunatic child, he answered, "Because of your *unbelief*; for verily I say unto you, if ye have *faith* as a grain of mustard seed, ye shall say unto this mountain, remove hence, and it shall remove." Sometimes it means nothing more than *fidelity*, or *truth*; "What if some did not believe," says the apostle, "shall their unbelief make the *faith*," that is the *truth* "of God without effect? God forbid; yea let God be true, but every man

* John iii. 18. Mark xvi. 16 Rev. xxvi. 8.

† Parkhurst, Gr. Lex.

a liar.”* In other places, faith is used to signify *the christian religion*, as in the following exhortations to the converted heathens; “earnestly contend for the *faith* ;” “be established in the *faith* ;” “do good unto all men, especially unto them that are of the household of *faith*.”† Bishop Burnet has remarked that “the term *faith* in the New Testament stands generally for the complex of christianity, in opposition to the law, which stands as generally for the complex of the whole Mosaical dispensation. So that the *faith of Christ* is equivalent to this, the *Gospel of Christ* ; because christianity is a federal religion, founded on God’s part, on the promises that he has made to us, and on the rules he has set us ; and on our part, on our believing that revelation, our trusting to those promises, and our setting ourselves to follow those rules. The believing this revelation, and that great article of it, of Christ’s being the son of God, and the true Messiah, who came to reveal his Father’s will, and to offer himself up to be the sacrifice of this new covenant, is often represented as the great and *only* condition of the covenant on our part : but still this *faith* must receive *the whole Gospel*, the *precepts* as well as the *promises* of it ; and receive Christ as a prophet to teach, and a king to rule, as well as ■ priest to save us.”‡

The faith thus defined is not mere speculative belief ; but a virtuous, active principle, having its seat in the *heart*, disposing us cordially to embrace *the whole religion of Christ*, and teaching us to “love the Lord our

* Matt. xvii. 20. Rom. iii. 3. 4.

† Col. ii. 7. Gal. vi. 10. Jude 3.

‡ On Art. xi.

God with all our heart, and mind, and strength." This is the faith, which was "imputed to Abraham for righteousness," and by which it is said "the just shall live;" the faith by which we "become the sons of Abraham, and heirs together with him of the hope which is through Christ;" the faith by which we "are delivered from the bondage of corruption into the glorious liberty of the sons of God." This is that evangelical, justifying faith, which is the foundation of all true religion, the principle of all virtue; the absolute, indispensable, and only condition of salvation. It is a "*faith that worketh by love,*" that "*purifies the heart,*" and that "*keeps the commandments of God;*"* "such a faith as shows itself to be alive by good works, by acts of charity and every act of obedience; by which we demonstrate that we truly and firmly believe the divine authority of our Saviour and his doctrine. Such a faith as this *justifies*, but not as it is a work or meritorious action, that of its own nature puts us into the favour of God, and makes us truly just; but as it is the condition upon which the mercy of God is offered to us by Christ Jesus; for then we correspond to his design of coming into the world, that '*he might redeem us from all iniquity,*' that is, justify us; and '*purify unto himself a peculiar people, zealous of good works,*'† that is, sanctify us. Upon our bringing ourselves, therefore, under these qualifications, and conditions, we are actually in the favour of God; our sins are pardoned, and we are entitled to eternal life."‡

* Gal. v. 6. Acts xv. 9. 1 Cor. vii. 19.

† Tit. ii. ii. 14.

‡ Burnet, 129.

CHAPTER VII.

REPENTANCE.

There is no doctrine of the Bible more frequently insisted upon, more clearly explained, or more powerfully enforced, than that of repentance. "God now commandeth *all men, every where to repent,*" because all mankind have sinned; and their only hope of pardon rests on their obedience to this command, in "turning to the Lord their God," by a timely repentance and dereliction of their sins.

In the New Testament, repentance is uniformly spoken of as among the first and most essential doctrines of our holy religion; and is generally coupled with faith in Christ, because genuine, evangelical repentance is grounded on a true and saving faith. Both John the Baptist and our blessed Lord began their preaching with this injunction, "*Repent*; for the kingdom of heaven is at hand."* The disciples whom our Saviour sent forth are said to have "preached that men should *repent.*" The call with which the apostles addressed all their hearers, was, "*Repent*; and be baptized, every one of you." Peter's command to Simon Magus, on discovering the corruption of his heart, is, "*Repent* of this thy wickedness." The duty to which Paul every where exhorted, was, "that men should *repent* and turn unto God, and do works meet for repentance." The charge to the Asiatic Churches in the Apocalypse, is, "*Repent.*" Our blessed Redeemer came into the world "*to call sinners to repentance.*" The baptism which John preached was

* Campbell on the Gospels, i. 327.

“*the baptism of repentance* ;” and the fruits of a good life, which he enjoined his converts to bring forth, were such as are “*worthy of repentance*.” What the apostles preached, in their Master’s name, as inseparably connected, were, “*repentance and remission of sins*.” And it is given as the sum of their teaching, “*REPENTANCE toward God, and FAITH toward our Lord Jesus Christ*.”* The necessity of this change, for preventing final ruin, is thus repeatedly asserted by our Lord himself, “*Except ye repent, ye shall all likewise perish*.”†

Such being the importance of repentance, in order to salvation, we shall endeavour to point out, briefly and clearly, its genuine characteristics. These are, unfeigned *sorrow* for our sins, a desire and determination to *forsake* them, and an actual *reformation* of conduct, otherwise denominated *newness of life*. And these necessarily include *faith* in the doctrines, precepts, and promises of the Gospel.

Sorrow for sin is always the beginning, or first sign, of a true evangelical repentance. Of this there are numerous instances recorded in scripture. We have the example of a Job, who “*abhorred himself, and repented in dust and ashes*,” when reproved by the Almighty for his presumptuous sins ; of a David, who “*went mourning all the day long*,” and who “*every night watered his couch with tears* ;” of a Peter, who, awakened to a sense of his guilt in denying his Lord, “*went out and*

* Matt. iii. 2. 8. iv. 17. ix. 13. Mark i. 4. vi. 12. Luke xxiv. 47. Acts ii. 38. iii. 19. viii. 22. xx. 21. xxvi. 20.

† Luke xiii. 3. 8.

wept bitterly ;” of that most illustrious example of true penitence, the sinful woman of Capernaum, who “washed her Saviour’s feet with tears, and wiped them with the hair of her head.”* But it is a great mistake, although a very common one, that *sorrow alone* constitutes repentance ; for a person may be as sorrowful for a *good* as for a *bad* action. The miser may grieve for having ever bestowed alms on the poor ; but his is that “sorrow of the world which worketh death.” There is, however, a sorrow arising from a just sense of the evil of sin, and proper views of the attributes of God, which the apostle terms a “*godly sorrow*, which worketh repentance not to be repented of.”† And he thus enumerates its natural consequences and effects ; “What *carefulness* it wrought in you,” over your subsequent conduct ; “yea, what *clearing of yourselves*,” from all appearance of blame ; “yea, what *indignation*,” against sin ; “yea, what *fear*, lest you again be surprised by temptation ;” “yea, what *vehement desire*,” to perform God’s holy will ; “yea, what *zeal*,” in his service ; “yea, what *revenge*,” against yourselves, and against sin as your greatest enemy. These are the fruits of that sorrow which worketh “repentance unto life.”

Next to unfeigned *sorrow* for our sins, there must be a desire and determination, by God’s grace, *to forsake them*. Whatever we hate, or dread, we naturally flee from. We may say, indeed, that “the remembrance of our sins is grievous unto us, and the burthen of them is

* Job xliii. 6. Ps. xxxviii. 6. vi. 6. Matt. xxvi. 75. Luke vii. 38.

† 2 Cor. vii. 10, 11.

intolerable," yet all this is mere mockery, unless we earnestly desire and firmly resolve to live a new and more holy life. Nor are this desire and this resolution alone sufficient, but there must be such a radical change in our disposition and views, as will invariably produce *an actual change of conduct*.

The word *repentance*, in the original, signifies "a change or alteration of mind, so as to influence one's subsequent conduct and behaviour for the better."* It implies a conversion from sin to God; "not a single act of change, but a lasting, durable state of new life." And this definition is agreeable to those numerous precepts of the gospel, which enjoin the sinner to "*bring forth fruits meet for repentance*;" and to that declaration of Jehovah, "When the wicked man turneth away from his wickedness, that he hath committed, *and doeth that which is lawful and right*, he shall save his soul alive."† His sorrow and his good resolutions will avail nothing, unless he adds to these the *practice* of virtue; for it is further declared by the same Almighty Being, "If the wicked will turn from all his sins, *and keep all my statutes*, and do that which is lawful and right, he shall surely live, he shall not die."

These are the marks of true repentance; it begins in sorrow and ends in obedience. Nor is there any exception in the command; it is addressed to every son and daughter of Adam; calling upon "*all men every where to repent*;" to "turn from all their transgressions," that "so iniquity should not be their ruin." Whoever

* Parkhurst, Gr. Lex.

† Ezek. xviii. 21, 27.

has duly considered the holiness and justice of God, and the natural weakness and sinfulness of man,—whoever has reflected at all on that spotless purity of heart, that sinless obedience, which the Gospel enjoins, but to which no mortal man can ever fully attain,—must see the absolute necessity of repentance to every individual of mankind. The young are required to repent of the numerous sins and follies of their youth, and the old of the less venial transgressions of their maturer years. Even the very best of men, the most exemplary of christians, have too much cause for repentance for sins daily, and almost hourly committed. They, too, “have left undone those things which they ought to have done, and have done those things which they ought not to have done.” They are required to repent of the coldness of their religious affections, the imperfection of their religious services; of their many unholy thoughts, unlawful designs, and inordinate desires; of all neglects of duty, and every violation of the divine law. In short, whoever has sinned in thought, word, or deed—and “there is no man who sinneth not”—must repent or “perish;” for the only terms on which a gracious and merciful God will accept and pardon the transgressor, are “*repentance toward God and faith toward our Lord Jesus Christ.*” His own most gracious assurance to every humble penitent is, “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”*

* Is. lv. 7.

CHAPTER VIII.

FAITH AND WORKS.

The design of the present chapter is to point out the inseparable connexion there ever is between *faith and good works*; and the absolute necessity of *belief in Christ* being always attended by *obedience to his commands*, in order to our finally being saved through his merits. Our twelfth article thus expresses the sense of the church on this important subject; “Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God and Christ, and do spring out necessarily of a pure and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.”

It is hoped that it will not be thought an improper digression, if we here offer a few remarks on the manner of rightly interpreting scripture in general.

Nothing can be more dangerous than to wrest scriptural passages from their plain and obvious meaning, so as to accommodate them to our preconceived notions; or more uncandid, than, from solitary texts, to draw conclusions which are at variance with the general scope and tenor of its reasoning. If such interpretations were allowable, there is no system so wild, no doctrine so absurd as that the interests or prejudices of artful men could

not here find some show of argument to support it. Whenever any passage seems obscure, or appears irreconcilable with other passages, or inconsistent with the doctrines generally taught in the bible, we must seek for its true explanation, by considering the *occasion* on which it was introduced, the whole *scope* of the argument with which it is connected, the *errors* it was designed to combat, or the *truths* it was intended to illustrate and enforce. We must also compare it with other expressions of the same writer, or with other writers of equal authority ; and if they seem to disagree, we must consider the persons they are addressing, and the *circumstances* under which they respectively wrote, and thus attempt to reconcile them. By a little attention to a few such simple rules as these, if we search the scriptures impartially, and without prejudice in favor of any preconceived notions, or any peculiar system of our own, we shall find the Gospel a beautiful and connected scheme, full of order and harmony in all its parts, never contradicting itself, and perfectly intelligible, so far as our salvation is concerned, to the meanest capacity, so that “a wayfaring man, though a fool, cannot err,” and even “he who runneth, may read and understand.”

These remarks have an immediate reference to the subject under consideration, and will help to show the frequent misapprehension, not to say perversion, of the great and fundamental doctrine of *faith*, which some have maintained to be wholly unconnected with *good works*, either as its fruit or its evidence. Now, if it were merely asserted that *belief in Christ* is the only foundation of the

sinner's hope of salvation, and the only ground of his justification in the sight of God, this we conceive to be the true doctrine of saving faith, every where set forth in scripture. And if, on the other hand, by *good works* be meant any actions of our own, by which we expect to *merit* salvation, or to give us, in the least possible degree, a meritorious claim to the promises of the Gospel, such views are as repugnant to sound reason, as they are inconsistent with the revealed word of God; for it is very evident that if our whole life were a continuance of unsinning obedience, it would be no more than our "reasonable service." The God "in whom we live, and move, and have our being," has an unquestionable right to all our affections, and all our services: and should we keep the whole of his commandments, we might even then say "we are unprofitable servants; we have done that which was our duty to do." But if, on the contrary, *faith* be considered as a mere assent of the understanding to the truths of revelation, without including *obedience*, this would be subversive of the main design of our Saviour's death, which an inspired apostle hath told us, was to "purify unto himself a peculiar people *zealous of good works*."*

There is a *seeming* contradiction between the apostles St. Paul and St. James, which has probably given rise to most of the difficulties on this subject. St. Paul says "that *faith* was reckoned to Abraham for righteousness; for if Abraham were *justified by works*, he hath whercof

* Tit. ii. 14.

to glory.”* St. James asks, “ Was not Abraham our father *justified by works* ? Ye see then how that by *works* a man is justified, and not by *faith only*.”† To reconcile the *apparent* difference of these texts, for there can be no *real* contradiction in the doctrines taught by inspired men, we must notice the various senses in which the terms are here used, and it will be seen that “ the two apostles, rightly understood, agree perfectly in their doctrine concerning justification.” By *faith*, St. Paul means a vital, active principle, which necessarily produces holiness of heart and life ; and by *works* he evidently means the ceremonial observances of the Jewish law. On the other hand, St. James, who is addressing a very different class of persons, intends by *faith* a mere belief in the truths of religion ; or a mere assent of the understanding which neither affects the heart, nor influences the conduct ; and by *works* he means such as “ do spring out necessarily of ■ true and lively faith.” And he mentions the very same example that St. Paul also alludes to, that of Abraham, who testified his belief in the promises of God, by offering up his only son upon the altar ; “ *Seest thou how faith wrought with his works, and by works was faith made perfect ?*”‡

Were it necessary, we might bring numerous passages from St. Paul’s epistles, to prove that not one of the writers of the New Testament insisted more strongly on the absolute necessity of good works than did this great apostle. §

* Rom. iv. 2, 9. † Jas. ii. 21, 24. ‡ Jas. ii. 21, 22.

§ Ephes. ii. 10. Col. i. 10. 1 Tim. vi. 17, 18. 2 Tim. iii. 16, 17. Tit. ii. 7, 14. iii. 1, 8. Heb. x. 24. xiii. 20, 21.

To the Ephesians he says, "We are God's workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them." He tells the Colossians, that he did "not cease to pray" that they might be "*fruitful in every good work.*" He directs Timothy to "charge them that are rich in this world, that they *do good*, that they be *rich in good works.*" In his short epistle to Titus, almost every sentence is of this character; "In all things show thyself *a pattern of good works*;" "put them in mind, to be ready *to every good work*;" "these things I will that thou affirm constantly, *that they who have BELIEVED in God, might be careful to maintain good works.*"

Can language be plainer than this? Does it not evidently appear, from all these passages taken together, that *good works* are indispensably *necessary*, though not *sufficient*, to salvation; that there can be no virtuous, justifying *faith*, which does not show itself in the practice of all *moral duties*; and that we may as well expect "grapes from thorns, or figs from thistles," as a saving faith, unless accompanied by a virtuous and holy life?

The whole of St. James' epistle is one continued argument for the necessity, the absolute necessity, of holiness in all our conversation and conduct; not, indeed, as in any degree *meritorious*, but as an infallible *evidence* of a correct faith. "What doth it profit, my brethren," the apostle asks, "though a man say he have *faith*, and have not works? Can faith save him? Faith, if it have not works, is dead, being alone. Show me thy faith without thy works, and I will show thee my faith by my works."

And then, to show how vain must be any reliance on an inoperative faith, he instances the fallen angels, who had a speculative belief in the truths of religion; "Thou believest that there is one God; thou doest well; the devils also believe and tremble."* "Wherefore, according to James, to render *works* acceptable to God, *they must proceed from faith*; and to render *faith* perfect or complete, *it must produce good works*"† Why else are we exhorted to "give all diligence to make our calling and election sure?" to "add to our faith, virtue, and godliness, and charity?" to "cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God?" Why are we commanded to "*work out our salvation* with fear and trembling?" Why are we directed to *repent* as well as to *believe*? to "put away from us all our transgressions?" And why is it said that "without *holiness* no man shall see the Lord?"‡ Why are we told to keep the lesser, as well as the weightier matters of the law? To what purpose are so many illustrious examples of faith held up for our imitation? And why are we directed to follow the example of our blessed Lord, who continually "*went about doing good*?" How comes it that we are commanded to "bring forth *fruits* meet for repentance;" and to "walk worthy of the vocation wherewith we are called;" "adorning the doctrine of God our Saviour in all things?" Why is it that "every tree which bringeth not forth *good fruit* shall be

* Jas. ii. 14, 20.

† Macknight on Ep. iii. 51.

‡ 2 Pet. i. 5, 10. 2 Cor. vii. 1. Phil. ii. 12. Heb. xii. 14.

cut down, and cast into the fire?" Or why was the servant, who knew his Lord's will and did it not, to be beaten with many stripes? These instances, and many more might be added, certainly prove that something is to be *done*, as well as *believed*, in order to salvation.

Read that most inimitable sermon of our Lord upon the mount, and tell me if all the moral duties there enjoined, and enforced by the weightiest sanctions, are not to be observed by every man, who expects to partake of the bliss and glories of heaven. He there commands his disciples to "let their light so shine before men, that they may *see their good works*, and glorify their Father who is in heaven." "By their *fruits*," he says, "ye shall know them."* "After these declarations from Christ and his Apostles, can any one doubt, that the faith which saves, is necessarily connected with good works; and that it is made the condition or means of justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life?"†

Who are the persons to whom our Saviour and Judge has declared that he will one day address the welcome benediction of, "Come, ye blessed of my Father?"‡ They are even those, who, when he was hungry, gave him meat; when he was thirsty, gave him drink; when he was a stranger, took him in; when naked, clothed him; sick, visited him; in prison, came unto him. At the great day of final account, we shall all be called to answer

* Matt. v. 16. vii. 20.

‡ Matt. xxv. 34, 36.

† Macknight, vol. iii. 65.

“for the *deeds* done in the body ;” and each one will receive his sentence of acquittal, or condemnation “*according as his work shall be,*” “whether it be good or bad.”* It will not be enough, on that awful day, that we have had “all *faith*, so that we could remove mountains,” unless we have possessed that greatest of all christian virtues, *charity*. No matter if our *faith* has been so strong, that we can even say to our Judge, “Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works ?” for even then he may profess that *he never knew us* ; for he hath expressly declared, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but *he that doeth the will of my Father who is in heaven.*”†

But lest, after all assertions to the contrary, we should seem to magnify good works beyond measure, and lest any one should presume to think that his virtuous actions are in the smallest degree meritorious, or would entitle him to claim salvation as a right, we close this chapter with the remarks of an eminent divine, which commend themselves to every humble christian. “The word *merit*,” says Bishop Burnet, in his comment on the twelfth article, “has a sound so daring, so little suitable to the humility of a creature, to be used towards a Being of infinite majesty, and with relation to endless rewards, that in many respects this *word* ought not to have been made use of. There is somewhat in the nature of man, apt to swell and

* Rom. ii. 6. 2 Cor. v. 10, 11. Rev. xxii. 12. † Matt. vii. 21, 23.

to raise itself out of measure, and to that no indulgence ought to be given, in words that may flatter it; for we ought to subdue this temper by all means possible, both in ourselves and others. On the other hand, though we confess that there is a disorder and weakness that hangs heavy upon us, and that sticks close to us, yet this ought not to make us indulge ourselves in our sins, as if they were the effects of an infirmity that is inseparable from us. To consent to any sin, if it were ever so small in itself, is a very great sin; we ought to go on, still *cleansing ourselves, more and more, from all filthiness both of the flesh and of the spirit, and perfecting holiness in the fear of God.* Our readiness to sin should awaken both our diligence to watch against it, and our humility under it. For though we grow not up to a pitch of being above all sin, and of absolute perfection, yet there are many degrees both of purity and perfection, to which we may arrive, and to which we constantly aspire. So that we must keep a just temper in this matter, neither to ascribe so much to our own works, as to be lifted up by reason of them, nor to forget our daily need of a Saviour both for pardon and intercession; nor, on the other hand, so far to neglect them, as to take no care about them. The due temper is *to make our calling and election sure, and to work out our own salvation with fear and trembling; but to do all in the name of the Lord Jesus, ever trusting to him, and giving thanks to God by him."*

CHAPTER IX.

OFFICE OF THE HOLY GHOST.

The most important truth which it concerns man to know, is *the method* by which he may become reconciled to an offended God; the *manner* and the *terms* of “his redemption from sin and sorrow, from death and hell, to righteousness and joy, immortality and glory.” His own experience concurs with scripture in teaching him that he is, by nature, very far separated from the holiest and best of beings; that his understanding is darkened, his will depraved, his passions blind, his affections alienated from virtue and holiness, and consequently at “enmity with God.” How, then, shall fallen man ever recover the lost image of his Maker? How can he ever hope to approach the presence of Him who “is of purer eyes than to behold iniquity,” and who has denounced “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil?” Surely, if there was ever an inquiry which it at all concerned us to make, it must needs be this! If there is redemption for a lost world, in *any way*, by *whom*, and *how* is it to be obtained?

St. Paul unfolds the glorious plan of salvation, and sums up, in few words, the whole gospel economy, when he says—*through him* (CHRIST,) *we both have access by one* SPIRIT, *unto the* FATHER.* Through the redemption effected by God’s own beloved Son, and

* Ephes. ii. 18.

the sanctification wrought in us by the operations of the Holy Ghost, we *who sometimes were afar off*, are now brought *nigh*; we who were once *aliens and strangers*, are received into *the adoption of children*; we who walked in *darkness*, are now *light in the Lord*; we who were *servants and slaves to sin*, are admitted into *the glorious liberty of the sons of God*. Here the three persons of the adorable Trinity are distinctly recognized as concurring in the work of man's redemption; the person to whom we have access is the *Father*; the person through whom we are reconciled is the *Son*; and the person by whom this reconciliation is effected is the *Holy Ghost*. Indeed, the only "access to God, which the gospel opens to us, is to be had under the guidance and direction of God's Holy Spirit, and in the name and through the mediation of God's own Son." "It was the Son of God who took our nature upon him, and in that nature made a full and sufficient oblation, satisfaction, and atonement, for the sins of the world. It was the Father who accepted such oblation, satisfaction and atonement; and in consequence forgave those sins. It was the Holy Spirit who came forth from the Father and the Son, through the preaching of the word and the administration of the sacraments, by his enlightening, healing, and comforting grace, to apply to the hearts of men, for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement. Thus through Christ we have an access by one Spirit unto the Father. To the Father, with a due sense of this great honour and privilege, as sons of God, let us therefore address ourselves for pardon and admission to our heavenly

inheritance : ‘ O God, the Father of heaven, have mercy upon us, miserable sinners !’ But as we have no deserts of our own, no works of righteousness by which to claim his favour, and are entitled only through the sufferings and satisfaction of Christ, let us beseech *Him* to intercede for us, and plead his merits with the Father : ‘ O God the Son, Redeemer of the world, have mercy upon us miserable sinners !’ And since the benefits of his merits are applied, and our pardon sealed, and ourselves enabled to render an acceptable service, only by the operations and assistances of the Holy Spirit, let us implore *His* aid also : ‘ O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners !’ Yet remembering that, how various soever the economy may be, salvation is the one sole undivided end and work of all ; therefore to *All* let us address our earnest prayers and invocations, as to the Great Power to whom we have consecrated ourselves and services : ‘ O holy, blessed, and glorious Trinity, three Persons, and one God, have mercy upon us miserable sinners !’ ”*

In considering the various offices which the Holy Spirit sustains in the work of man’s salvation, we must bear in mind what the scriptures tell us of the natural condition of man since the fall, that it is a state of moral darkness and death ; “ without Christ, having no hope, and without God in the world.” It is therefore the peculiar office of the Holy Ghost to renew in us that divine image which has been lost by sin ; “ to open our eyes, and to turn them

* Bishop Horne’s Works, vol. vi. p. 94, 97.

from darkness to light and from the power of satan unto God ;” to create in us new desires and affections ; to fix our hearts and hopes on heaven ; and to enable us daily to grow in grace here, that we may be fitted for the vision and fruition of God hereafter.

The first office of the Spirit is that of a *Teacher*, to instruct us in all things necessary to be believed and practised ; for “ the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” He enlightens our understandings, and gives us wisdom to discern and the will to choose what is right, agreeably to that promise which our Saviour gave his apostles, and through them to his disciples in every age, “ when the Spirit of Truth is come, he will guide you into all truth, and he shall teach you all things.” The natural man is described in scripture as “ having the *understanding darkened*, as alienated from the life of God through the *ignorance* that is in him, because of the *blindness of his mind*.” In conformity with this view of the subject, the true disciple of Christ is uniformly represented in the bible, as renewed not in his affections only, but also in his *understanding*. The people of God are described as “ called out of darkness into marvellous light.” The “ new man” is declared to be “ renewed in *knowledge*, after the image of Him that created him.” St. Paul’s commission was to open the eyes of *the blind*, and to turn them from darkness to light ; and his prayer for the Ephesians is, that “ the God and Father of our Lord Jesus Christ, the Father of glory, might give unto

them the Spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance;" that they "might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they might be filled with the fulness of God."* From all these plain declarations of scripture it is abundantly evident that the natural man, or man in his unrenewed state, is not only alienated from God, but ignorant of him; and that the Holy Spirit must shine into our hearts before we can have a right knowledge of heavenly things, or be disposed to "lay hold of the hope set before us" in the cross of Christ.

Nor is it sufficient that the understanding be enlightened, *the will must be changed*, and become conformed to the will of God. It must be the desire, the happiness, of the renewed soul to obey implicitly all God's commandments, to consecrate all its powers and faculties to his service.

But further, "the blessed Spirit of God not only illuminates the understanding and converts the will, he also works a gradual change in the affections."† He disposes and enables the man who is "renewed in the spirit of his mind," to view the things of time and eternity in a very different light from what he formerly viewed them. "The affections, before fixed upon the world, as the only good,

* Ephes. i. 18. iii. 18.

† Faber on the Spirit, 127.

will now be raised to the pure joys of heaven; and with anxious expectation will look forward to the blessed hope of the gospel, and to the glorious appearing of the great God, even our Saviour Jesus Christ. 'Thus, 'if any man be in Christ,' 'quickened together with him,' 'old things are passed away, behold all things are become new.' Taught by the grace of God, he lives 'soberly, righteously and godly in the world.' Risen with Christ, he seeks 'those things which are above, where Christ sitteth at the right hand of God.' '*

The Holy Ghost also acts as our *Ruler and Guide*; governing and directing us in all our actions; not only inspiring us with a "good will," but, as our tenth article expresses it, "working with us when we have that good will." He also acts as our *Intercessor*, instructing us in our prayers to God, and enabling us to offer them effectually; for, says St. Paul, "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh *intercession* for us with groanings which cannot be uttered."†

He is also our *Comforter*; and in this endearing relation he was promised by our blessed Lord; "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth."‡ As such, his peculiar province is to strengthen us in all our weaknesses, to support us under all our afflictions, to comfort us in all our discouragements, and to fill our hearts with peace and joy, amid all the trials and distresses of

* Ch. Ob. xv. 280. † Romans viii. 24, 27. ‡ John xiv. 16, 17.

this mortal life ; to give us “righteousness, and peace, and joy in the Holy Ghost.”

Such are the various and important offices of the Spirit of God in the grand scheme of salvation ; he enlightens the understanding, rectifies the will, and purifies the affections ; he is the author of life and grace, of holiness and glory ; he is our intercessor, our comforter, and our guide ; he restores in us the lost image of God, by inducing that holiness of heart and life without which no man shall see the Lord ; and enables us daily to grow in grace, that we may be more and more fitted for the society and employment of the blessed spirits in heaven.

A most important inquiry, therefore, naturally arises from this subject—How may these gracious influences be obtained ? Certainly in no other way than by a diligent, conscientious, and faithful use of all the appointed means of grace. Although “the Holy Spirit is every where spoken of as the immediate agent in our new birth unto righteousness, and the Almighty asserts the work to be peculiarly his own, yet he connects its commencement and progress with the use of the means of grace ; with the preaching and reading of the word of God, the sacraments and prayer. ‘Faith cometh by hearing, and hearing by the word of God.’ ‘He that believeth and is baptized, shall be saved.’ ‘Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you ; for he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened !’ While, therefore, ‘it is God that worketh in us both to will and to do of his good pleasure,’ we must, neverthe-

less, 'work out our own salvation by an unwearied attention to all the prescribed means of conversion and growth in grace. While a single divine ordinance is wilfully neglected, a single admonition to vigilance and self-examination wilfully disregarded, it is presumption to expect that we shall inherit the promised blessings of the gospel.'*

And here it may be proper to remark, as a necessary caution, that we are not to look for any *sensible* impulses from the Holy Spirit, by means of the sacraments, or in any other way. "We do not expect," says the Rev. Dr. Thomas Scott, "that the Holy Spirit will be given in answer to our prayers, to inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or to lead us to this conclusion, by any impression or new revelation; or in any other way, than by enabling us to exercise repentance, and faith, and love to God and our neighbour. Here again, we allow, that enthusiasm has often found admission, and has done great mischief.

"We observe also, that we are incapable of distinguishing the influences of the Holy Spirit, from the exercises of our own faculties, except as every thing holy is considered as coming from his agency, every thing unholy from our evil nature. In fact, there is no actual and entire distinction, except when he acts as a Spirit of prophecy. For all we are taught to expect is this, that he will dispose and enable us to exercise the understanding and faculties which God hath given us, in a holy and wise

* Christian Observer, xv, 281.

manner. He who is left to himself or under the influence of that spirit which worketh in the children of 'disobedience,' acts freely and without compulsion; his faculties being distempered by sinful passions, as the eye or the ear by disease. And he, who is brought under the influence of the Holy Spirit, experiences no compulsion or violence; but the mind being delivered from the effect of delusion and sinful passions, perceives things in a new light, and most willingly makes a new and holy choice. 'I know,' says the apostle, 'that in me, that is in my flesh, dwelleth no good thing;'* if then, humbly examining ourselves by the sacred word, we become conscious of desires and affections, and perform actions, in which there is something truly good; we may conclude that this is effected 'by the Spirit which dwelleth in us.' '†

The following additional testimony on this important subject, confirms the views entertained by the Rev. author above quoted;—"The Spirit of God doth not bear witness with the spirits of the faithful, that they are the children of God by an immediate oracle, voice, or whisper within them, in express words pronouncing their pardon and acceptation with God, or saying that they are the sons of God. 'This is a vain imagination, and as dangerous as it is vain; it being apt to lead some good men into despair, as not finding any such whisper within them, and to expose others to presumption and the delusion of the evil spirit. Such a vocal testimony of the Spirit is no

* Rom. viii. 8.

† Dr. Scott, as quoted in the Christian Observer, i. 590.

where promised in scripture, and therefore not to be expected by us.”*

“The Holy Spirit moves upon the minds of men in a most familiar way, so that his motions are not discernible by us from the natural operations of our minds. We feel them no otherwise than we do our thoughts and meditations ; we cannot distinguish them by the manner of their affecting us, from our natural reasonings, and the operations of truth upon our souls.”†

If, as St. Paul declares, we are “*sealed with that Holy Spirit of promise which is the earnest of our inheritance,*” if “*God hath from the beginning chosen us to salvation, through sanctification of the Spirit,*” if our “*body is the temple of the Holy Ghost,*” it become us to “glorify God in our body and in our spirit which are God’s;”‡ to watch, and strive, and pray, lest we grieve, resist, and quench that Divine Spirit within us, and provoke him to withdraw his gracious influences, and leave us to ourselves, and to the power of our enemies. “He may be grieved ; being given, he may be rejected ; rejected, he may be withdrawn.” He is our only Instructor, our Guide, our Intercessor, our Comforter. “Without Him we can do nothing towards the attainment of holiness ; of ourselves indeed we can live unto the flesh, and, if we be left to follow the bent of our own sinful nature, we must so live. Of ourselves, we are still prone to sin ; ‘of ourselves we are not sufficient to think,’ or do ‘any good thing as of

* Bp. Bull.

† Dr. Stebbing.

‡ 1 Cor. iii. 16. vi. 17, 20. Ephes. i. 13, 14.

ourselves, but our sufficiency is of God,' without whom we can do nothing. Then again as we *can* do nothing without him, he *will* do nothing without us. He works in us and with us, and we must work with him."* Although we can do nothing of ourselves, that is good, yet we "can do all things through Christ who strengtheneth us."† In humble and constant reliance on Him "without whom nothing is strong, nothing is holy," our endeavour should be to "walk not after the flesh, but after the Spirit; for as many as are led by the Spirit of God, they are the sons of God; and if children, then heirs, heirs of God and joint heirs with Christ."‡

* Bp. Mant.

† Phil. v. 13.

‡ Rom. viii. 14—17.

CHAPTER X.

FREE WILL.

The great subject of inquiry for every mortal man, as has been before remarked, and the first which should interest his thoughts, is, How can salvation be obtained? Through the merits of Jesus Christ, undoubtedly, on the condition of our repentance, faith, and obedience. On this point almost all christians are agreed; but still the question returns, How are we to repent, believe, and obey, that we may be saved? Can we do this of ourselves alone? Or will God do it for us without any endeavours on our own part?

There are two errors, into one or the other of which most christians are apt to fall; the one is that man himself can do *nothing*, and the other that he can do *all things* necessary to salvation. The one, with the view of exalting divine grace, considers all human exertions unnecessary; and the other so magnifies the power of natural strength and reason, as to leave nothing for divine grace to perform. Against both these errors we would oppose those words of St. Paul, which command us to "*work out our own salvation with fear and trembling,*" and at the same time tells us that "*it is God that worketh in us both to will and to do of his good pleasure.*"*

* Phil. ii. 12, 13.

When we hear Jehovah himself thus addressing the Jews, “Cast away from you all your transgressions, and *make you a new heart and a new spirit;*” and in a subsequent chapter telling them, “*A new heart I also will give you, and ■ new spirit will I put within you;*”* when we hear David praying, “*Create in me a clean heart, O God, and renew a right spirit within me;*” when we hear him saying, “*I have inclined mine heart to perform thy statutes always;*”† and at the same time beseeching the Almighty to “*open his eyes,*” to “*guide and lead him,*” to “*incline his heart unto his testimonies;*” when we hear our blessed Saviour often commanding his followers to be virtuous and holy in their lives, and yet assuring them, “*without me you can do nothing;*”‡ when we hear him uttering that severe reproof, “*Ye will not come to me that ye may have life;*” addressing them with the affectionate exhortation, “*Come unto me all ye that labour and are heavy laden, and I will give you rest,*”§ and afterwards asserting, in the most explicit terms, “*No man can come to me, except the Father who hath sent me draw him;*” in all these passages we recognize the same doctrine, under different modes of expression, which St. Paul intended to convey, when he said, “*Work out your own salvation; for it is God who worketh in you.*” Evidently implying “that we CAN do nothing without God, and He WILL do nothing without us; we can do nothing without his assistance, He will do nothing without the concurrence of our endeavours.”||

* Ezek. xviii. 31. xxxvi. 26.

‡ Matt. xi. 28.

|| Burkitt.

† Ps. ii. 11. cxix. 12, 18, 112.

There is no doctrine of the bible more distinctly and frequently taught than this, that all the ability which man has to work out his salvation comes immediately from God; that we cannot think, or will, or do any thing good, "*without his special grace.*" To that plain declaration of our Saviour, "*without me ye can do nothing,*" and to the other texts already cited, we might add many more equally clear and conclusive. St. Paul says in one place, "We are not sufficient of ourselves to *think* any thing as of ourselves; but *our sufficiency is of God;*" in another, "*By the grace of God* I am what I am; I laboured more abundantly than all the Apostles; yet *not I but the Grace of God* which was with me."* Those who believed in Christ are said to be "born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*"† But without noticing any other texts, what can be plainer than this, "*It is God who worketh in you,* both to *will* and to *do* of his good pleasure?" Accordingly our Church, in one of her articles, and every where in her offices, recognizes this as a fundamental doctrine of scripture; teaching us to pray to Him, "from whom all holy desires, all good counsels, and all just works do proceed." In her various Collects‡ we find such expressions as these, "Almighty God, who seest that we have no power of ourselves to help ourselves," "we humbly beseech thee, that as, by thy special grace preventing (or going before) us, thou dost put into our

* 1 Cor. xv. 10. 2 Cor. iii. 5.

† John i. 13.

‡ 2d Sunday in Lent. Easter. 5th Sunday after Easter. 13th Sunday after Trinity. 4th and 9th Sundays after Trinity.

minds good desires, so by thy continual help we may bring the same to good effect ;” “ Grant that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same ;” “ Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service ;” “ O God, without whom nothing is strong, nothing is holy, grant to us the spirit to think and do always such things as are right, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord.” And in her most solemn instructions to her children, she tells them that they “ are not able to walk in the commandments of God, and to serve him, without his special grace, which they must learn at all times to call for by diligent prayer.”* All which she sums up in her tenth Article ; “ The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God ; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.” “ Not working without us, but working with us ; co-operating with us as moral, and therefore responsible agents.”

It may be said, and said truly, that man’s salvation depends entirely upon God, inasmuch as that no man

* Catechism.

living can "work out his own salvation," unless God be pleased to "work in him, both to will and to do." God alone can enlighten man's understanding to discern the truths of religion. God alone can inspire him with a disposition and ability to embrace those truths. And after he is "persuaded of them, and has embraced them," God alone can enable him to live answerably to his faith. It is by the power of God that our hearts are renewed, sanctified, and wholly changed. By his power we are "*born again.*" His Spirit guideth us, quickeneth us, "*helpeth our infirmities,*" and enableth us to "*walk worthy of the Lord unto all pleasing.*"

On the other hand, man is so far master of his own salvation, that he may embrace or reject the helps which are offered him. Does God enlighten his understanding? He may shut his eyes against the clearest truths. Does God propose motives for obedience? Man may harden his heart against them. Does God put into his mind holy thoughts and good desires? Man may banish them out of his mind. Does God offer to guide and direct him in the path of religion and virtue? He may choose to follow the impulse of his blind and sinful passions. In a word, man may *resist*, may *grieve*, may *quench* and *do despite* to the Holy Spirit within him; therefore his salvation depends upon himself, because his will is left free to act; otherwise, there could be no such thing as moral responsibility, or moral virtue, in the world.

When man complies with the terms of salvation, and diligently uses all the means in his power, when he em-

braces the truths which the Holy Spirit proposes to his understanding, obeys his godly admonitions, cherishes his sacred influences, and applies to him for guidance and support in all cases of doubt, of difficulty, or of danger, he is then said to “*work out his own salvation.*” “The *ability* to act is from *God*, but the *act* is from *ourselves*, when so enabled.” Here then appears to lie the truth of the case, that “*our own exertions are necessary* to work out our own salvation, but ‘*our sufficiency*’ for that purpose is of *God*.” “He excites our affections to desire that which is good, engageth our will to choose it, and strengtheneth our hands to perform it. There are no holy thoughts in our minds, no good purposes in our hearts, nor any righteous actions in our lives, but it is in, and by, and through him.”*

If any thing can humble the pride of man’s heart, it is the consideration that he can do nothing towards working out his salvation, without the grace of God assisting him. Have we not daily experience of the darkness of our natural understandings, the coldness of our religious affections, and the weakness of our own powers? Have we not reason to cry out, with the disciples of Christ, “Lord, save us, we perish?” Let us not, then, “be high-minded, but fear;” for God “giveth grace to the lowly.”† Let us learn to pray diligently for that grace to direct, sanctify, and govern us; relying on the promise of Him who said, “Your heavenly Father will give the Holy Spirit to them that ask him.”‡

* Dean Comber.

† Rom. xi. 20.

‡ Luke x. 13.

It is to little purpose that we amuse ourselves in speculations about the *manner* in which these inward communications from God are made to our souls; it is enough to know that his Spirit does operate there; and “we are sure it is done in such a way, as requires our own concurrence to render it effectual.” The way of conveying it is invisible. Our Saviour compared it to “the wind that bloweth where it listeth;” no man knows whence it comes, nor whither it goes; “so,” he adds, “is every one who is born of the Spirit.”* We can no more account for the manner in which these inward assistances are applied, than we can account for the changes of the wind; the operations of both are only discernible by their effects. But it is not more unintelligible than how thoughts of any kind are produced in our minds; nor does it become us to pry curiously into what God hath not thought proper to reveal; but with deep humility acknowledge that “all power belongeth unto God.”

Were we left entirely to ourselves, we might well despair of accomplishing any thing; “*but our sufficiency is of God;*” and all that he requires of us we can do “*through Christ strengthening us.*” If “*Christ died for all,*” then every man living has assistances given him to work out his own salvation. But “when God affords us spiritual succours, and we neglect to improve them; when his Spirit leads, but we refuse to follow; then is it that we ‘*receive the grace of God in vain;*’”† and the guilt and the punishment must fall on our own heads.

* John iii. 9.

† Stanhope, Ep. and Gos. ii. 305.

Let no man, therefore, "*charge God foolishly*," by pleading his own inability, and the want of divine succour, as an excuse for continuing in sin. Our Saviour assigns a very different reason, when he says, "*Ye will not come to me, that ye may have life*;" "How often would I have gathered you under my wings, but *ye would not*."* The holy martyr, St. Stephen, tells the Jews of another cause of their wickedness; "Ye do always *resist the Holy Ghost*."† The Almighty Jehovah thus expostulates with his people, "What could have been done more to my vineyard, that I have not done in it?" "O Israel, *thou hast destroyed thyself*; but in me is thine help."‡ From all which we may learn, that if the sinner does "not come to Christ, that he may have life," it is because he "*will not*;" if he is not "gathered under Christ's wings," it is because he "*would not be*;" if he does not profit by divine grace, it is because he *resists, grieves, and quenches* the Holy Spirit; and to him we may apply the lamentation over Israel, "*thou hast destroyed thyself*."

We never shall seek assistance from God, until we realize how helpless we are ourselves; and we never shall do any thing ourselves, if we fancy that God will work so irresistibly, as to leave us nothing to do. When, therefore, we hear him calling upon us to turn unto him, let us pray, in the language of one of our Collects,|| "*Turn thou us, O Lord, and so shall we be turned*." God will never be wanting to those who are not wanting

* John v. 40. Matt. xiii. 37. † Acts vii. 51.

‡ Is. v. 4. Hos. xiii. 9. || Ash Wednesday.

to themselves. Let us but diligently improve the faculties and powers which he has given us, and although we shall even then be "unprofitable servants," having only "done that which was our duty to do,"* yet we shall have done all that God requires. He asks of us no impossibilities; but he has certainly a right to expect that we will improve the talents entrusted to our care, whether we have received one, or five, or ten; and he who does this, "shall in no wise lose his reward."

That impressive and affectionate exhortation of the Apostle ought ever to be present to our minds, and its precious promises should always animate and cheer us to active and vigorous exertion; "*Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*"†

* Luke xiv. 10.

† 2 Peter i. 10, 11.

CHAPTER XI.

CONCLUSION.

We have now gone through with our examination of the principal doctrines which the church maintains ; and our object has been to show that they are in perfect accordance with " Holy Scripture ;" for we hold, as our sixth article expresses it, that " Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

The doctrines which we have considered, and which are regarded as the fundamentals of our blessed religion, are, the original depravity of man ; the necessity of a change of heart ; the divinity and atonement of Jesus Christ ; the divinity and offices of the Holy Ghost ; justification by faith ; the necessity of repentance and obedience ; the importance of good-works as the evidence and fruit of a correct faith ; the ability of every man living to " work out his own salvation," by the grace of God working in and with him, and his utter inability to do any thing without such assistance. We have also shown that divine grace is offered to all, but that each one is left free to choose or reject it ; that he may either cherish the sacred influences of the Holy Spirit, or grieve, resist, and do despite to him.

These are the doctrines which the church sets forth in her articles, her Liturgy, and her offices, and which her ministers are obliged to, and we doubt not do, faithfully proclaim ; nor can we doubt that they are also “ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to God’s word.”

As for those essential doctrines of the gospel, the universal corruption of mankind, the atonement made for the sins of the whole world “by the death and passion” of Jesus Christ, the unity of three divine persons in the adorable Trinity, the various and distinct offices which the Father, Son, and Holy Ghost respectively sustain in the grand scheme of salvation, the entire change of heart and life required to fit fallen man for the vision and fruition of God, and to this end, the absolute need he has for the renewing and sanctifying influences of the Holy Spirit,—these, we believe, are no where more distinctly acknowledged than by the Church in her articles ; no where more securely guarded from heresy and error than in her Liturgy ; and by no persons more diligently taught, or more faithfully enforced, than by the ministers of her communion.

Are these the doctrines of the bible ? Is the belief of them necessary to salvation ? Shall we not, then, esteem it our highest privilege to belong to a church which so carefully maintains and defends them ? It is no more a matter of indifference to what church we are attached, than it is what doctrines we believe. Our duty is to examine for ourselves, and wherever we find *sound doc-*

trine, an apostolic ministry, and pure and rational worship, we have all that is necessary to constitute a true church of Christ, and into the communion of that church, it is obviously our duty to enter. How far the Protestant Episcopal Church can establish her claims to a sound and scriptural creed, and how clearly all her doctrines may be proved from the word of God, we think has already been fully shown. In the subsequent chapters we propose to show that she has a divinely-constituted ministry, and that she enjoys a pure and primitive, a rational and edifying manner of worship.

In conclusion, we have only to request our readers to give this subject an attentive and impartial examination; to test the doctrines we have been considering by that only infallible standard the written word of God, and if they be found to agree, let them “*hold fast the FORM OF SOUND WORDS, which they have heard, in faith and love which is in Christ Jesus.*”

MINISTRY OF THE CHURCH.

AND HE GAVE SOME, APOSTLES; AND SOME, PROPHETS; AND SOME, EVANGELISTS; AND SOME, PASTORS AND TEACHERS; FOR THE PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST.—*Ephesians* iv. 11, 12.

MINISTRY OF THE CHURCH.

CHAPTER I.

NATURE AND CONSTITUTION OF THE CHRISTIAN CHURCH.

Next to the Doctrines of the Church, her Ministry claims our attention ; but before we enter into a consideration of the office and authority of those who minister in holy things, it is well to inquire into the origin and constitution of the Christian Church.

The learned Archbishop Potter,* than whom no person has written more clearly and conclusively on Ecclesiastical Polity, if we except, perhaps, “the judicious Hooker,” has shown that the Christian Church is *a regular and well-formed society* ; and although its members are scattered abroad throughout the world, yet they are all so united together under Christ their head, as to form “one Catholic and Apostolic Church,” which we acknowledge in our Creed. They form “one fold under one Shepherd ;” are “all baptized into one body ;” and being subjected to one Head, they have the same laws, the same worship, and enjoy the same common privileges. Being a society of God’s own appointment, it is necessary *all mankind should become members of it* ; and whoever wilfully neglects to enter into the Christian Church, must necessarily be deprived of all the privileges which belong

* Church Government, chap. i. *

to it. Hence the privileges of the Christian Church, such as remission of sins, the grace of the Holy Spirit, and eternal life, are commonly said to be annexed to Baptism, this being the constant rite of initiation into the Church. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost,"*—was Peter's exhortation, when three thousand were converted by his preaching. Our blessed Saviour makes Baptism a necessary condition of salvation when he says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;" and again, "He that believeth, and is baptized, shall be saved."† Hence we have the authority of scripture for saying that every person to whom the gospel is preached, must enter into the christian covenant by Baptism, or, in other words, become a member of the Christian Church.

The Church of Christ is also a *spiritual* society; distinct from all earthly societies, and founded in opposition to the kingdom of darkness, which it was the design of our Saviour to overthrow. Its hopes and promises, the rewards and punishments, with which its laws are enforced, are of a spiritual nature, and relate chiefly to a future life.

It is also an *outward and visible society*, which so plainly appears from every part of the New Testament, where the church is spoken of, that we need bring no passages to prove it. Indeed, how can it be otherwise?

* Acts ii. 38.

† John iii. 5. Mark xvi. 16.

“A society of visible men must needs be a visible society.” In the first constitution of the church public rulers were appointed to govern it, the faith was to be publicly confessed, the public worship of God to be frequented, and visible sacraments to be received by all the members of it; which plainly prove that it was intended to be an outward and visible society.

The christian church is likewise an *universal* society, both with regard to place and to time. In respect to *place*, it is to spread abroad throughout the whole world, until all the kingdoms of the earth shall have become the kingdom of our Lord and of his Christ. Jews and Gentiles are to be gathered into it; and therefore Christ’s commission to his apostles was, that they should “*preach the gospel to every creature*,” and “*baptize all nations*.”* The church is universal with regard to *time*; for of Christ’s “*kingdom there shall be no end*,”† and he must reign until the last enemy, death itself, shall be destroyed;‡ and in order to preserve his church till this last period of time, he has promised to be with his apostles and their successors “*always, even unto the end of the world*.”§ This is the substance of the Archbishop’s first chapter; and his positions appear so evident, as hardly to require any proof, that the christian church is an outward, visible, spiritual society, universal as to time and place, and one whereof men are obliged to be members.

We have already said that this church is so united un-

* 1 Matt. xxviii. 19.

† Luke i. 33.

† 1 Cor. xv. 25, 26.

§ Matt. xxviii. 20.

der Christ its head as to form but “*one body in him* ;” yet in what christian unity consists, has been a subject of considerable dispute between different denominations of christians, all being anxious to free themselves from the imputation of having made a “*schism in the body*.” The following remarks on this subject are so much to the point, and so well expressed, that we cannot forbear giving them in full, in the author’s own words. “If we would form any correct idea of real christian unity, we must go back to the first preaching of christianity itself ; we shall then discover in what manner the disciples of Christ were originally one ; and this will show us how we may preserve a similar union, not only with each other, but with the Catholic church, of all ages, and in all countries. Through whatever channels our inquiries may be pursued, they will end in the same point at last ; and the history of every church which existed for the first fifteen hundred years of christianity, will conduct us to Jerusalem ; and to that congregation of one hundred and twenty persons, who met together, after our Lord’s ascension. This society, to which three thousand souls were shortly after added, by the preaching of St. Peter on the day of Pentecost, constituted the first christian church ; and our Saviour himself bore testimony to its connexion with him, as its Head, by sending the Comforter to abide with it, according to his promise. From this church the apostles went forth, as the Spirit of God directed them ; and, in their separate provinces, erected other churches, upon the same platform, and after the same model. Each of these soon comprehended within

it many separate congregations, under rulers and governors receiving the commission from apostolic authority ; and was distinguished by its appropriate appellation ; as the ‘ *Church at Corinth* ;’ the ‘ *Church at Antioch* ;’ but all were known as one body, under the title of the ‘ CHURCH OF CHRIST.’ There was then, from the first, a common bond of union, by which christians in every part of the world, were formed into one society. Each individual was a member of some particular congregation, under its own pastor, that congregation was connected with others in the same church, by the superintending authority of one bishop, and all those Episcopal churches were subordinate to one Head ; even Jesus Christ, the Author of that faith, which they all professed, the Founder of that kingdom, of which they all considered themselves to form a part ; the Fountain of that spiritual power ‘ by which the whole body of the church is governed.’ All these churches, then, wherever they were situated, had the same common origin ; for they were built upon one foundation, by those ‘ wise master-builders,’ who received their commission immediately from Christ himself. This unity of origin was deemed so essential to the character of a true church in the early ages of christianity, that it is applied by the fathers as a touchstone, by which the false pretensions of heretics to be so esteemed, might be at once discovered. ‘ Let them produce,’ says Tertullian, ‘ the origin of their churches ; let them unfold the order of their bishops, so proceeding, by regular succession, from the beginning, that their first bishop, may be showed to have been appointed,

either by one of the apostles, or by apostolical authority.”*
“The church thus constituted derives its origin from one common source ; it is built upon the same foundation, and after one uniform model : it is subject to the same orders of the ministry, whose commission has been regularly handed down from the apostles ; it addresses its prayers to the same God and Father of all, relying upon the merits and mediation of one Saviour, the God incarnate, for their acceptance ; it professes therefore one common faith, it is solaced by one common hope, and participates in those sacraments, which bind all its members by the same conditions, and under the same penalties, to holiness of life and conversation ; to love God “with all their hearts, and their neighbours as themselves.” This is that “one Catholic and Apostolic Church,” in which we “believe,” “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.”†

* Spry's Bampton Lecture, 1816, p. 15, Ox. Ed.

† Ephes. ii. 21, 22.

CHAPTER II.

TESTIMONY OF SCRIPTURE.

It is generally agreed, among christians of all denominations, that Jesus Christ instituted a visible church, to which all the promises of the gospel are exclusively made; and that consequently all who would participate in those promises must become members of that church. It is also admitted that there is a divinely constituted ministry, the office of which no man can presume to exercise, until he has been regularly set apart by an outward and visible ordination; and that this ministry, so instituted, is essential to the very existence of the christian church.* Our twenty-third article, which would pro-

* "Presbyterians," says Bishop Doane, "contend as earnestly as Episcopalians for '*apostolic succession*.' The difference is, that they find it in the *Presbyters*, we in the Bishops." Witness the following from eminent Presbyterian Divines: "We agree with our Episcopal brethren," says Dr. Miller, of Princeton, "in believing that Christ hath appointed officers in his church to preach the word, to administer sacraments, to dispense discipline, and to commit these powers to other faithful men. We believe, as fully as they, that there are different classes and denominations of officers in the church of Christ; and that among these there is, and ought to be, a due *subordination*. We concur with them in maintaining, that none are regularly invested with the ministerial character, or can with propriety be recognized in this character, but those who have been set apart to the office by persons lawfully clothed with the power of ordaining. *We unite with such of them as hold the opinion that christians, in all ages, are bound to make the apostolic order of the church, with respect to the ministry, as well as other points, the model, as far as possible, of all their ecclesiastical ar-*

bably meet the approbation of most persons who deny the necessity of Episcopal ordination, says, "It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them, in the congregation, to call and send ministers into the Lord's vineyard." Were it otherwise, the church, instead of being a well formed and regular society, would long since have fallen into endless confusion, or have been entirely destroyed. "For if every man may assume authority to preach and perform holy functions, it is certain religion must fall into disorder, and under contempt. Hot-headed men of warm fancies and voluble tongues, with very little knowledge and discretion, would be apt to thrust themselves on to the teaching and governing others, if they themselves were under no government. This would

rangements."—*Letters concerning the constitution and order of the Christian Ministry.* pp. 1—4.

In like manner, Dr. M'Leod, another distinguished Presbyterian divine, remarks, "A person who is not ordained to office by a Presbytery, has no right to be received as a minister of Christ; his administration of ordinances is invalid; no divine blessing is promised upon his labours: it is rebellion against the head of the church to support him in his pretensions: Christ has excluded him, in his providence, from admission through the ordinary door, and if he has no evidence of miraculous power to testify his extraordinary mission, he is an imposter."—*M'Leod's Ecclesiastical Catechism.* pp. 30, 31.

Are not these views quite as *exclusive* as any maintained by the divines of our own church?

soon make the public service of God to be loathed, and break and dissolve the whole body.”* The question then is, what is *lawful authority*? and who are the persons empowered to *call and send ministers into the Lord's vineyard*? Episcopalians maintain that there are three distinct and subordinate orders in the christian ministry, and that to the highest order is given the exclusive power of ordaining. This they think can be clearly proved by scripture and the writings of the primitive fathers, and therefore the church, in the preface to her ordination service, thus expresses herself, “It is evident unto all men, diligently reading holy scripture and ancient authors, that from the apostles’ time there have been these orders of ministers in Christ’s Church, bishops, priests, and deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority.” By “lawful authority” we understand that of bishops alone, who have the sole and exclusive right of commissioning others, as only bishops have received that power by uninterrupted succession from the apostles, and through them, from Christ himself, the great Head of the church; so that “no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in the church, unless he hath had Episcopal consecration or ordination.”

* Bishop Burnet on Article xxiii.

Let us see what evidence "holy scripture" affords for this distinction of orders. If we look into the constitution of the Jewish church, we shall find a priesthood instituted by Jehovah himself, consisting of three distinct orders, with the duties of each plainly and positively determined. Nor is it improbable that our Lord and his apostles had the Jewish church in view, and made that in some degree their pattern, in the organization of the christian church. Almost all the early Fathers notice this resemblance. Clemens Romanus, the earliest of them, a companion of St. Paul, speaking of the duties of christian ministers, institutes this comparison between their respective offices and those of the priests under the law; "for the chief priest has his proper services; and to the priests their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen."* And we find that our blessed Saviour did not commence his public ministration until he had attained the age of thirty years, the age required of the Jewish priests before they were allowed to officiate in their ministry; nor did he even then enter upon his labours, without submitting to an external ordination, on the day of his baptism, when the Holy Ghost visibly descended upon him; "So also Christ glorified not himself, to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." It was not until after receiving this regular external com-

* Epistle to the Corinthians, Sec. 40.

mission, that he began to proclaim the glad tidings of salvation; nor was it until then that he said of himself, "The Spirit of the Lord is upon me, because *he hath anointed me to preach* the gospel to the poor; he hath *sent* me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."^{*} After such an example before us, will any one presume to make himself wiser than the Great Head of the Church himself, and undertake the office of a minister in holy things without a visible, external commission? Will he act on the mere strength of an imaginary inward call, when his divine Lord, who "was holy, harmless, undefiled, separate from sinners," yet with all these spiritual qualifications for the work of the ministry, "*glorified not himself*," nor ventured upon his public ministrations until he had been "*anointed to preach*," and "*sent to heal*?" Can any thing be more explicit than the language of scripture on this subject? "No man taketh this honour to himself, but he that is called of God, as was Aaron."[†] Now, we know that Aaron was visibly set apart, or consecrated to his office, and in the same manner must all Christian ministers be set apart; for "*how shall they preach, except they be sent*?"[‡]

Shortly after our Lord began his ministry, "he chose twelve of his disciples, whom he named apostles, and whom he ordained that they should be with him, and

^{*} Luke iv. 18, 19.

[†] Heb. v. 4.

[‡] Rom. x. 15.

that he might send them forth to preach.”* At first their office seems confined to preaching the gospel “to the lost sheep of the house of Israel,” and to baptizing; afterwards they had authority given them to administer the holy eucharist;† and after Christ’s resurrection the same authority was fully conferred on them, which our Lord himself had received from the Father; “As my Father hath sent me, even so send I you;” “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” “Go ye into all the world, and preach the gospel to every creature.”‡

Before our Saviour’s death, and subsequent to the appointment of the twelve apostles, he “appointed other seventy also,”|| to go forth and preach the gospel, who seem to be of higher authority than private disciples, but still inferior to the apostles. And as our Lord appears to have chosen his twelve apostles, to correspond in number with the patriarchs or heads of the twelve tribes of Israel, so he may have appointed these seventy disciples with reference to the seventy elders of Israel. Thus, in our blessed Lord’s life-time, we find the three distinct orders existing in his church; He himself as its divine head, and having in his own person, the exclusive power of ordaining ministers,—a power not given to his apostles until after his resurrection; next in authority were the twelve apostles, who were constant attendants upon their Master; and last of all, the seventy

* Mark iii. 14. Luke vi. 13. † Luke xxi. 19. and 1 Cor. xi. 24.

‡ Matt. xxviii. 19. Mark xvi. 15. John xx. 21. || Luke x. 1.

disciples, whom he sent forth into different cities to proclaim his approach, and to prepare the way for his reception.

Having seen what was done by our Saviour, while he lived upon earth, for the increase and government of his church, we will now consider what course the apostles pursued, after their Lord had left them, and ascended into heaven. It is not reasonable to expect a very full account of the constitution and polity of the Christian Church, in a history so brief as that of the Acts of the Apostles, the greater part of which is taken up with the labours of these first missionaries, in planting the gospel in heathen lands. Converts to christianity must first be made, and some time must necessarily elapse, before the church could be regularly organized, and a standing ministry be appointed; but we shall see that all this was done as soon as circumstances required.

When our blessed Lord was about taking possession of his throne in heaven, he gave that great commission and charter to his apostles and their successors, by virtue of which all the ministers of Christ, from that time until the end of the world, receive their authority to officiate in his church. "All power," said he to them, "is given unto me in heaven and in earth. Go ye, therefore, and teach, or make disciples, of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."* And that this commission was to extend to their successors till the end of time, appears by

* Matt. xxviii. 18, 19.

the promise which he left to them, "Lo, I am with you always, even unto the end of the world."* He sends them forth with the same design with which he himself came, and with the same authority, as far as was necessary for accomplishing that design, with which he himself was invested by God the Father, "As my Father hath sent me, so even I send you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost."† Thus were they solemnly anointed to their office, by the Holy Ghost, as our Saviour had been at the time of his baptism; still they were not to commence their public ministry, until after a more plentiful effusion of the Spirit should be given them, on the day of Pentecost, which would enable them to work miracles, in attestation of their divine authority. "Behold," he says, "I send the promise of my Father upon you; *but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*"‡ Here they remained, agreeably to their Lord's command, for the space of ten days, waiting the fulfilment of the promise. In the mean time, the eleven proceed to elect another apostle, to supply the place of Judas, from among those disciples who had been constant attendants upon Christ, and witnesses of his resurrection; "and they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."§ In the next chapter we have an interesting account of the miraculous effusion of the Holy Ghost on these twelve, and the extraordinary gifts confer-

* Matt. xxviii. 20.

‡ Luke xxiv. 49. Acts i. 4.

† John xx. 21. 22.

§ Acts i. 26.

red on them, to qualify them for their great undertaking. From that time, they prosecuted their labours with unremitting zeal, and with astonishing success; that very day there were three thousand souls converted and baptized,* through the instrumentality of one of the apostles; “and the Lord added to the church daily such as should be saved.”† Very soon after, we read that “many believed,” and that “the number of the men was about five thousand.”‡ Here was a quick and plentiful harvest. So rapidly did the gospel spread, that it became necessary to appoint others to the ministry; accordingly seven deacons are ordained by the laying on of the apostles’ hands,§ whose office was to attend to the collection and distribution of alms for the poor; but that they had also authority to preach and baptize, appears from the example of Philip, one of the seven, who “preached Jesus” unto the Ethiopian Eunuch, and baptized him; and who “went down to the city of Samaria, and preached Christ unto them,”|| baptizing all who believed. These converts of St. Philip the deacon were afterwards confirmed by the apostles, Peter and John, who were sent to Samaria for that purpose.¶

The first mention we find of *Presbyters*, or elders, is in the eleventh chapter of Acts, but they are evidently spoken of as having authority in the church; because when the disciples determined to send relief to their brethren in Judea, they all contributed according to their ability, “and sent their collections to the Presbyters by

* Acts ii. 41.

§ Acts vi. 3–6.

† Acts ii. 47.

|| Acts viii. 5, 12.

‡ Acts iv. 4.

¶ Acts v. 14.

the hands of Barnabas and Saul.”* From this time Presbyters are every where mentioned, and generally with the apostles; thus, when Paul and Barnabas came to Jerusalem, “they were received of the church, and of the apostles and presbyters;” and “the apostles and presbyters came together,” to consider whether the converts from heathenism ought to be circumcised. And when this matter was determined, “it pleased the apostles and presbyters, with the whole church, to send chosen men to Antioch; and the letters which they wrote are addressed in the name of “The apostles, and presbyters, and brethren.”†

Thus it appears, beyond all dispute, that at this time, there were three distinct orders of ministers in the Christian church,—apostles, presbyters, and deacons.‡

* Acts xi. 30.

† Acts xv. 2, 4, 6, 22, 23.

‡ “It is evident from the scriptures,” says the late Bishop Moore, of New York, “that a subordination of offices, a difference of rank and authority existed among the first preachers of the gospel. Thus, to Timothy at Ephesus, and to Titus in the extensive island of Crete, was committed the extraordinary power of ordaining ministers, and of superintending all orders of men in the church, of both the clergy and the laity. *In the very first age after the decease of the apostles, the appropriate names were given of BISHOPS, PRESBYTERS and DEACONS.* This mode of ecclesiastical discipline was established in all countries. It was introduced into England with the introduction of christianity. It was retained when the church reformed itself from the corruptions of Popery. And from that parent church it has been transmitted to us. Thus, may we truly say, that we continue in the *apostles’ fellowship*: we derive our authority through *them* from the great Head of the church: we enjoy that form of ecclesiastical government which *they* established in every part of the world. Should you, therefore, at any time be tempted to go away from your church, say with unshaken attachment, “To whom should we go? here is pure doctrine, and primitive discipline; here are the words of eternal life,

We come now to a very interesting event in the history of the christian church, the consecration of Paul and Barnabas, the two great apostles to the Gentiles. When Paul was miraculously converted, some years before, he had received notice that he was to be sent to the Gentiles;* and now he and Barnabas receive an immediate appointment by the Holy Spirit himself. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."† "Hence we should observe," says Bishop Beveridge, "how necessary it is that they, who are admitted to the sacred ministry of the gospel, should be externally as well as internally called and publicly ordained to it by the church. Both Saul and Barnabas were prophets divinely inspired; and yet it was necessary that they should be outwardly called and ordained, before they were sent forth to preach the gospel. And this is a full and undeniable argument for the necessity of persons being solemnly and publicly ordained by the imposition of hands, before they undertake to minister in the church, to whatever gifts or inward calling they may pretend. For none could ever pretend to any inward call to the ministry more than Saul and Barnabas might have done. And, no doubt, the great reason why this their public ordination is so minutely described, is to pre-

and we know and are sure that if we fail of obtaining future felicity, the loss must be attributed to our own neglect." *Sermon preached before the General Convention, held in New York, Sept. 12, 1804, pp. 10, 11.*

* Acts ix. 15. † xiii. 2.

vent any future christians from expecting that the Holy Ghost would ordain them himself when he would not even ordain such men as Saul and Barnabas, but left them to the church.”*

The account of St. Paul’s labours and journies occupies almost all the remainder of the Acts. He, together with Barnabas, travels through all the Gentile countries, planting churches wherever they came, and “*ordaining them presbyters in every church.*”† These presbyters, or elders, or bishops, as they were sometimes called, were “overseers of the church,”‡ and feeders of the flock, and next in dignity to the apostles, as appears from the numerous texts in which mention is made of them.§

* “In the ministry of the word and sacraments,” says Bishop Griswold, of the Eastern Diocese, “there is a due order which should be observed. Christ glorified not himself to be made a priest, and no man can take the honour to himself without presumption. Self-created ambassadors of Christ touch the ark with unhallowed hands. And whatever plausible things we may say of their zeal and success, and of their good intentions, we cannot justify their departing from the due order which Christ has established in his church. If any one, according to his own pleasure, might take this honour to himself, there could be no regular ministry in the church; the people could never know who are the ministers of Christ, nor whom to regard as their spiritual guides.”

“Sanctify yourselves, ye that bear (or would bear) the vessels of the Lord.” They who are possessed of the gifts and talents necessary “for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ,” and think themselves ever so well qualified to exercise their ministry, should wait till they are truly “called of God;” till they can enter the sheepfold through the door which the Lord has opened; nor can they well be too cautious not to run before they are sent. If labourers are wanted, let us pray the Lord to send them: but not presume to take the honour to ourselves. *Sermons*, pp. 375—377.

† Acts xiv. 23. ‡ xx. 28. § xv. 2, 4, &c. xxi. 18.

That St. Paul retained authority over all the churches which he had planted, is evident from several passages in the Acts,* as well as from the several epistles addressed to those churches; but especially from his epistles to Timothy and Titus, one of whom he ordained bishop of Ephesus, the other of Crete. Before Timothy was advanced to the dignity of bishop of Ephesus, he attended St. Paul as his deacon;† as also did Mark,‡ and Erastus and Luke; and he seems almost always to have had either a presbyter or deacon, and sometimes more than one, as his companion.

If we turn from the Acts to the Epistles, we shall there find three distinct orders of ministers constantly alluded to. The Epistle to the Philippians is directed to the *bishops* and *deacons*, and saints of Philippi; St. James directs the sick to send for the *presbyters* of the church to pray over them;§ St. Peter exhorts the presbyters, whom he also styles overseers, or bishops, to “feed the flock of God,” and “to be ensamples unto them.”|| But it is chiefly in St. Paul’s Epistles to Timothy and Titus,—both bishops, both ordained to that office by the apostle himself,—that we are to look for an account of the different orders of the ministry, and their respective powers and duties. These epistles were written principally with a design to give instructions concerning the management of the churches in Ephesus and Crete. To begin with the Epistles to Timothy, whom all antiquity agree in considering the first bishop of Ephesus; and there is

* Acts xx. 17.

† xix. 22.

‡ xii. 12, xiii. 5, 13.

§ James v. 14.

|| 1 Pet. v. 1—6.

plain evidence of his Episcopal authority, in the instructions here given him by St. Paul. That he had the power of ordination appears from the apostle's cautioning him to "*lay hands suddenly on no man*;"* that he had authority to call the presbyters and deacons of his diocese to an account concerning their preaching and doctrine, is evident from the reason assigned for his being placed in that see; "I besought thee to abide still at Ephesus, that thou mightest charge some that they preach no other doctrine."† He had also the power of judging presbyters, of "rebuking" them, and of determining all matters of difference between them and their flocks, as appears from that direction,—"*against an elder, (or presbyter) receive not an accusation, but before two or three witnesses.*"‡ He is particularly instructed in the third chapter, as to the qualifications of such as he might ordain, either *bishops* or *deacons*. He was to regulate the public devotions in his churches;§ and to keep up the decency of worship, by directing all its different parts. Concerning the ordination of ministers, he has this plain direction given him in the second Epistle; "*The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*"|| All these instructions evidently show Timothy's episcopal authority; and his superiority over the presbyters and deacons of the Ephesian church.

Much the same directions are given to Titus concerning the management of the churches in the different cities of

* 1 Tim. v. 22. † i. 3. ‡ v. 19. § ii. 1—12. || 2 Tim. ii. 2.

the island of Crete, of which St. Paul had made him bishop, that he “*should set in order the things that were wanting, and ORDAIN PRESBYTERS in every city,*” as the apostle had appointed him.* He is commanded to excommunicate heretics “after the first and second admonition;”† to “rebuke sharply;”‡ and to “speak the things that become sound doctrine.”§ The qualifications necessary for bishops are described, and he is cautioned against ordaining any person who had not those qualifications.|| “Now these are very good proofs to all reasonable men, who ‘diligently read the holy scriptures,’ that the order of Bishops was inclusively ‘from,’ that is, in, ‘the apostles’ time.’ The rules given to Timothy and Titus do plainly import, that there was to be an authority in the Church, and that no man was to assume this authority to himself; according to that maxim, that seems to be founded on the light of nature, as well as it is set down in scripture, as a standing rule agreed to in all times and places; *no man taketh this honour to himself, but he that is called of God, as was Aaron.*” (Heb. v. 4.)¶

With respect to the episcopal authority of Titus, Bishop Hall has these excellent remarks:—“To set in order the things that were left yet undone in the large isle of Crete, a populous island, and stored with no less than an hundred cities, and to ordain elders or presbyters in every of those cities, as he had been appointed by the apostle; the whole diocese of Crete is committed to his oversight; not some one parish in it. And what must he

* Tit. i. 5. † iii. 10. ‡ i. 13. § ii. 1. || i. 7, &c.

¶ Bishop Burnet, Art. xxiii.

do? Two things are enjoined him, to ordain ministers and to correct disorders. The business of Titus was (as of a good bishop) both to rectify and reform those things which were offensive, and by new orders made to supply those matters which were yet defective. As for the ordination, it was not of some one presbyter that wanted to make up the number, but it was universal throughout that whole island, in every city, even throughout the whole hundred; and not one presbyter in each, but as the occasion might be, many in every one. The diocese was large, the clergy numerous. The elusion of some have devised, that these acts were enjoined to Titus as by way of society and partnership with the presbytery, so as that he join with them in these duties of correction and ordination. Had the apostle so meant, he could as easily have expressed, and have directed his charge to more: Titus alone is singled out; now, if it were in the power of every presbyter to do those things without him, what needed this weight to have been laid on his shoulders alone? And if the charge were that he must urge and procure it to be done; by what authority? And if he had authority, either without or above them, it is that we contend for. And now, I beseech you, what doth any bishop now challenge more as essential to his place, than the power of ordination, and power of correction of disorders?" So high authority as the "judicious Hooker" must not be passed by, and we therefore add his equally clear and conclusive comment. "To Timothy it is scripture which saith, 'Against a presbyter receive thou no accusation, saving under two or three witnesses.' Scrip-

ture likewise hath said to Titus, ‘For this very cause left I *thee* in Crete, that *thou* shouldest redress the things that remain, and shouldest *ordain* presbyters in every city, as I appointed *thee*.’ In the former place the power of censure is spoken of, and the power of ordination in the latter. Will they say that every pastor there was equal to Timothy and Titus in these things? If they do, the apostle himself is against it, who saith, that of their two very persons he had made choice, and appointed them in those places for the performance of those duties; whereas, if the same had belonged unto others no less than to them above others, it had been fit for the apostle accordingly to have directed his letters concerning these things in general, unto them all which had equal interest in them; even as it had been likewise fit to have written those epistles in St. John’s Revelation, unto whole ecclesiastical senates, rather than only unto the angels, (or bishops,) of each church, had not some one been above the rest in authority, to order the affairs of the church.”*

From all the preceding examples, we think it must fully appear to every impartial mind, that in the days of the apostles there were three distinct orders of ministers in the christian church; apostles, bishops or presbyters, and deacons.

* Eccles. Pol. iii. 135.

CHAPTER III.

THE NAMES OF CHRISTIAN MINISTERS.

Some confusion is apt to arise in the minds of those who do not carefully distinguish between the *names* of christian ministers, and their *power* and *authority*. Now it is admitted that the words “presbyter” and “bishop” are sometimes in the New Testament used promiscuously, to denote the same church officer. But “then it does not follow, that all presbyters were of the same order with bishops, because bishops are sometimes included in the name of presbyters. The apostles themselves were undoubtedly presbyters, and are sometimes so called; St. John calls himself a presbyter, both in his second and third epistle; and St. Peter styles himself a fellow-presbyter of the presbyters, to whom his first epistle was directed;* but we must not conclude from hence, that all presbyters were apostles. For although all the power of presbyters belonged to the apostles, and therefore they may well be called presbyters; there were several powers exercised by the apostles, which never belonged to any mere presbyter.”† There is not a single instance in the apostolic age of mere presbyters alone ordaining; for although it be said in one place that Timothy received the gift that was in him “with the laying on of the hands

* 1 Pet. v. 1.

† Potter on Ch. Gov't, 107.

of the presbytery,"* yet this only proves that some of the presbyters joined with St. Paul in laying their hands upon him, in testimony of their approbation of the apostle's act; for St. Paul tells him in another place,† that it was by the laying on of *his own* hands that Timothy received his authority; "and saith the gift was given him *by* that, and only *with* the other, because he being the only apostle that laid on his hands, and so the only person that had power by that means to confer the Holy Spirit, although it was given to him, together *with* the laying on the others' hands upon him, yet it was not given him *by* that, but *by* the laying on of *St. Paul's hands*, as he himself saith. As it is in our church at this time, and so hath been in the Latin for many ages, in the ordination of a priest, the priests there present join with the bishop in their laying their hands upon him; and yet he is ordained only by the bishop's laying on his hands. For how many priests soever lay their hands upon another's head, they can never make him a real priest, unless there be a bishop with them; but a bishop, by the imposition of his hands, can make a priest, although there be never another priest with him; *the whole power of ordination being in the bishop alone.*"‡ The "judicious Hooker,"—always high authority in matters of ecclesiastical polity,—says, "the power of ordaining both deacons and presbyters, the power to give the power of order unto others, hath been always peculiar unto bishops. *It hath not been heard of, that inferior presbyters were ever authorized to ordain.*"§

* 1 Tim. iv. 14. † 2 Tim. i. 6. ‡ Bp. Beveridge. § Ec. Pol. iii. 105.

At first, when the names of presbyter and bishop were indifferently used, which was only during the apostolic age, there could be no danger of misunderstanding their powers and duties, because the apostles retained the authority of ruling the church in their own hands. Then, the highest officers in the church were called apostles, and other names applied promiscuously to the inferior orders ; but in subsequent times the venerable title of *apostles* was left to those inspired men, who are so named in the New Testament, and that of *bishops* has ever since been appropriated to the first order of the ministry. All that we contend for is, that bishops are the successors of the apostles in the government of the church, and consequently superior in authority to priests, or presbyters, and deacons. " Besides the eleven," says Bishop Beveridge, " we find Matthias, Paul, and Barnabas admitted into the same office, and expressly called apostles as well as they. So is Epaphroditus, bishop of Philippi, called by St. Paul himself.* And if we consult the ancient records of the church, we shall there find that James, bishop of Jerusalem, Mark of Alexandria, Timothy of Ephesus, Titus of Crete, and Clemens of Rome, were all called apostles. And as Theodoret observes, those which we now call bishops, the primitive christians called apostles. And so indeed may all bishops, rightly ordained, be called, as having the same office in the church which the apostles had." The powers of the respective orders were then clearly defined as they are now ; and although

* Phil. ii. 25.

no one will now deny that a bishop is also a priest, yet no one will pretend that every priest is a bishop. The mere *name* signifies little, so long as the authority of the three distinct orders is clearly understood, and each one is kept within those bounds marked out by the Great Head of the church himself.*

* For a more satisfactory elucidation of this important subject we subjoin the following sound remarks of Bishop Hall :

“A prophet, we know, is a foreteller of future things; an evangelist, in the natural sense of the word, is he that preaches the glad tidings of the gospel; an apostle, one of Christ’s twelve great messengers to the world; a bishop, an overseer of the church; a presbyter, some grave, ancient churchman; a deacon, a servant or minister of the church: yet all these, in scripture, are so promiscuously used, that a preacher is more than once termed a prophet; an evangelist, an apostle; an apostle, a bishop; an apostle, a presbyter; a presbyter, an apostle, as Romans xvi. 7; a presbyter, a bishop;* and, lastly, an evangelist and bishop, a deacon or minister; for all these met in Timothy, alone, who, being bishop of Ephesus, is, with one breath, charged to do the work of an evangelist, and to fulfil his ministry; 2 Tim. iv. 5.

It could not be otherwise likely, but from this community of names, there would follow some confusion of apprehensions: for, since names were intended for distinction of things, where names are the same, how can the notions be distinguished?

But, howsoever it pleased the Spirit of God, in the first hatching of the evangelical church, to make use of these indistinct expressions: yet, all this while, the offices were several; known by their several characters and employments: so, as the function, and work of an apostle was one; viz. to plant the church, and to ordain the governors of it: of a *bishop*, another; to wit, to manage the government of his designed circuit, and to ordain *presbyters and deacons*: of a presbyter, another; namely, to assist the bishop, and to watch over his several charge: of a deacon, another; besides his sacred services, to order the stock of the church, and to take care of the poor: yet all these agreed in one common service,

* 1 Cor. xiv. Acts i. 20. 2 John, i. 1 Pet. v. 1.
1 Tim. iv. 6.

CHAPTER IV.

TESTIMONY OF THE FATHERS.

The preface to our ordination service says, "It is evident unto all men, diligently reading *holy scripture* and *ancient authors*, that *from the apostles' time* there have been three orders of ministers in Christ's church,—*bishops, priests, and deacons.*" We have already shown from "*holy scripture*," that these three distinct orders existed in the church *in the apostles' time*; and we now proceed to show from "*ancient authors*," that they were also "had in reverend estimation," during the

which was the propagation of the gospel, and the founding of God's church.

And, soon after, the very terms were contradistinguished; both by the substance of their charge, and by the property of their titles: insomuch as blessed Ignatius, that holy martyr, who lived many years within the times of the apostles, in every of his epistles, as we shall see in the sequel, makes express mention of three distinct orders of government, bishops, presbyters, deacons.

Now we take Episcopacy, as it is thus punctually differenced, in an eminence from the two inferior orders of presbyter and deacon; so as to define it, 'Episcopacy is no other than a holy order of church governors, appointed for the administration of the church;' or, more fully thus; '*Episcopacy is an eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and overseeing thereof; and, for that purpose, besides the administration of the word and sacraments, endued with power of imposition of hands and perpetuity of jurisdiction.*'

And, for you, my dearly beloved brethren, at home; for Christ's sake, for the church's sake, for your souls' sake, be exhorted to hold fast to this holy institution of your blessed Saviour and his unerring apostles; AND BLESS GOD FOR EPISCOPACY."

ages immediately following that of the apostles. In doing this we shall confine our attention to a few of the earliest christian Fathers, whose testimony on this subject must be unexceptionable. "Considering the question without prejudice or predilection," says a writer in one of the English journals, "we may safely assume, as the true state of the case, that the primitive Fathers were men eminent for their piety and zeal, but occasionally deficient in learning and judgment; that they may be relied upon in general for their statements of facts, but not always for the constructions which they put upon them; that they are faithful reporters of the opinions of the christian church, but not always the most judicious interpreters of scripture. Whatever opinion may be entertained of the style or good sense of the early writers of the christian church, this, at least, must be admitted;—*That they are credible witnesses as to what was the apostolical doctrine and discipline,—that having heard and conversed with the apostles, or with their nearest followers, they were better able to judge of the intent and meaning of many parts of their writings than we can be. That having been selected by the apostles themselves, as in the instances of Clement and Polycarp, to preside over certain churches, they were necessarily faithful guardians and teachers of the true apostolical faith.* It follows then, that their writings, and those of their immediate disciples, are the best sources to which we can apply, in order to ascertain the original constitution of the church, its doctrines and practice. It is undoubtedly true, as our church expresses it, 'that the scriptures contain all things that are necessary to salvation;' that the

doctrines of christianity are, in the first instance, to be sought for in the New Testament. But it was to be expected, in the natural order of things, that, after the decease of the apostles, questions would arise in the church, as to the precise meaning of some of their expressions, and the nature of some of their institutions, which none would be so competent to resolve as those, who had been their immediate disciples and followers. We are bound therefore to regard with peculiar respect all that we can ascertain to be said or written by them, and not to condemn precipitately any of their opinions which may happen to differ from our own.”*

To begin with Clement, Bishop of Rome, whom St. Paul so highly commends, and calls his “fellow-labourer,”† and who, living and conversing with the apostles, must have had a perfect knowledge of the christian ministry, as established by them. His first Epistle to the Corinthians was written within forty years after our Lord’s death, and during the life-time of at least one of the apostles. He speaks of the distinct orders of the ministry, of their divine institutions, and of the apostolical succession. “The apostles,” he says, “have preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ; so both were orderly sent, according to the will of God. And thus preaching through countries and cities, they appointed the first fruits of their conversions, to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit.

* Quart. Rev. vol. xiii. p. 183. † Phil. iv. 3.

Nor was this any new thing; seeing that long before it was written concerning bishops and deacons.”* Speaking of the succession, he tells the Corinthians,—“Our apostles knew by our Lord Jesus Christ, that there should contentions arise on account of the ministry. And therefore having a perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave direction, how when they should die, other chosen and approved men should succeed in their ministry.”† Such is the testimony of the earliest ecclesiastical writer, whose works have come down to us.

Ignatius, the next in order of time, a disciple of St. John, and made bishop of Antioch by the apostles then living,‡ wrote several epistles, in all of which he exhorts the inferior ministers,—priests and deacons,—to be in subjection to their bishop. He suffered martyrdom in less than ten years after the death of St. John: and having been intimately acquainted with the holy apostles, he could not have been ignorant of the doctrine and discipline of the church of their time. In his Epistle to the Ephesians he speaks of Onesimus, their “excellent bishop,” and earnestly presses the duty of being obedient unto him;—“For even Jesus Christ, our inseparable life, is sent by the will of the Father; as the bishops, appointed unto the utmost bounds of the earth, are by the will of Jesus Christ. Let us take heed, therefore, that we do not set ourselves against the bishop, that we may

* Ep. to Cor. Sec. 42.

† idem, Sec. 44.

‡ Abp. Wake's Apos. Fath. p. 52, 60.

be subject to God.”* In his epistles to the Magnesians, he says, “I exhort you that ye study to do all things in a divine concord; your bishop presiding in the place of God, your presbyters in the place of the council of the apostles; and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ.”† And he speaks in terms of commendation of Damas their bishop, Bassus and Apollonias their presbyters, and Sotio their deacon, whom he praises for being subject to the bishop and presbyters.‡ In his epistle to the Trallians the same duties of subjection and reverence are enjoined on private christians towards their spiritual rulers, and on inferior ministers towards their bishop; “Let all reverence the deacons as Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrim of God, and college of the apostles. *Without these there is no church.*”§ “He that is within the altar is pure; but he that is without, that is, that does any thing without the bishop, and presbyters and deacons, is not pure in his conscience.”|| Addressing the Philadelphians, he says, “Let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ; and one cup, in the unity of his blood; one altar; as also there is one bishop, together with his presbyters, and the deacons my fellow servants; that so whatever ye do, ye may do it according to the will of God.”¶ “I cried whilst I was among you; I spake with a loud voice; attend to the bishop, and to the presbyters, and to the

* Ep. to Ephes. Sec. 1, 2, 5. † Ep. to Mag. Sec. 6. ‡ Ib. Sec. 2.
§ Ep. to Tral. Sec. 3. || Ibid. Sec. 7. ¶ Ep. to Philad. Sec. 4.

deacons ; do nothing without the bishop ; keep your bodies as the temples of God ; love unity ; flee divisions ; be the followers of Christ as he was of the Father.”* Again, in his epistle to the Smyrneans, we find him earnestly inculcating the same duties ; “ See that ye all follow your bishop, as Jesus Christ did the Father ; and the presbyters as the apostles ; and reverence the deacons, as the command of God. Let no man do any thing of what belongs to the church separately from the bishop. Let that Eucharist be accounted valid, which is ordered by the bishop, or one whom he appoints. Where the bishop appears, there let the people be ; even as where Christ is, there is the Catholic Church. Without the bishop it is neither lawful to baptize, nor to celebrate the holy communion ; but that which he approves is well pleasing to God.”† Writing to Polycarp, bishop of Smyrna, he says, “ Let nothing be done without thy knowledge and consent ; neither do thou any thing but according to the will of God ; as also thou dost with all constancy.”‡ And afterwards he tells the Smyrneans to “ hearken unto the bishop, that God also may hearken unto you. My soul be security for them that submit to their bishop, with their presbyters and deacons ; and may my portion be together with theirs in God.”§ Now all these quotations sufficiently prove that in the first century “ the christian church was governed by the three distinct orders of bishops, priests and deacons ; that these were of divine institution, and considered essential to the regu-

* Ep. to Philad. Sec. 7. † Ep. to Smyrn. Sec. 8.

‡ Ep. to Pol. Sec. 4. § Ib. Sec. 6.

lar constitution of any church : and that no religious act could lawfully be done in the church without some of them, nor by the priests and deacons without the bishop's consent."* It remains that we consider what were the ministry and government of the church during the second and third centuries ; as, after that period, there can be no question that Episcopacy every where prevailed throughout the world.

In examining the testimony of the writers of the subsequent ages, we shall give the quotations as we find them in Archbishop Potter's work on Church Government ; not having ready access to the original authors. Irenæus, who suffered martyrdom, according to Du Pin, A. D. 202, who had been a disciple of Polycarp, the disciple of St. John,—was first a presbyter, and afterwards bishop of Lyons,—makes the succession of bishops an argument against the heretics, who crept into the church in that age. " We," says he, " can reckon up those whom the apostles ordained to be bishops in the several churches, and who they were that succeeded them down to our own time." And he then tells us that Linus was ordained the first bishop of Rome by St. Peter ; and gives the succession from the apostles down to Elutherius, the twelfth in order, who was bishop of Rome when Irenæus wrote.† His contemporary, Clement of Alexandria, thus enumerates the three distinct orders, with their respective offices ; " There are some precepts which relate to *presbyters*, others which belong to *bishops* ; others respecting *deacons*." Tertullian, who flourished about the same time,

* Potter on Ch. Gov. 147.

† Ibid. 148.

‡ Ibid. 151.

in a different part of the world, speaks of bishops succeeding in a direct line from the apostles. "From him it appears that bishops were universally settled in all the churches of Africa, his native country, and had been so from the most early times. In his treatise of baptism, he affirms, 'That the power of baptizing is lodged in the bishop; and that it may also be exercised by presbyters and deacons, but not without the bishop's commission.'* A plain proof of the superiority of bishops, in his time, over the inferior orders of ministers. "In the beginning of the next century flourished Origen, who was Clement of Alexandria's scholar. And he, speaking of the debts in the Lord's Prayer, first insists on the debts or duties common to all christians; and then he adds, 'Besides these general debts, there is a debt peculiar to widows, who are maintained by the church; another to *deacons*; another to *presbyters*; and another to *bishops*; which is the greatest of all, and exacted by the Saviour of the whole church, who will severely punish the non-payment of it.' So that he plainly makes bishops superior to presbyters and deacons by the appointment of Christ."†

"In the same age flourished Cyprian, who was Tertullian's scholar, and bishop of Carthage. His epistles and tracts contain a most full account of the church officers, and the method of transacting all ecclesiastical affairs, which was then observed both in his own and other churches. He affirms that no church was without a bishop; that 'there being only *one church* and *one episcopacy* all the world over, and orthodox and pious bishops

* Potter on Ch. Gov. 153. † Ibid. 159.

being already regularly ordained through *all the provinces of the Roman empire*, and in *every city*, he must needs be a schismatic, who laboured to set up false bishops in opposition to them.'''* It is evident from Cyprian's epistles that there were many presbyters and deacons subject to him in the church of Carthage, of which he was bishop.

At the close of the second, and beginning of the third century, Eusebius, the famous ecclesiastical historian, flourished. "After a most diligent search into the ancient records of the church, and the christian writers who lived before him, he derives the bishops of all churches from the apostles. And in the conclusion of his history he has given us," says Archbishop Potter, "such exact and authentic catalogues of the bishops who presided in all the principal cities of the Roman empire, from the apostles down to his own time, that it is as impossible for an impartial man, who shall compare this historian with the rest of the primitive Fathers, to doubt whether there was a succession of bishops from the apostles, as it would be to call in question the succession of Roman emperors from Julius Cæsar, or the succession of kings in any other country."†

"Of the distinction of orders in the ministry," says the learned Barrow,‡ "there was never in ancient times made any question, nor did it seem disputable in the church except to one malecontent, Aerius, who did indeed get a name in story, but never made much noise, or obtained any vogue in the world; very few followers he found in

* Potter on Ch. Gov. 160. † Ibid 169. ‡ Sers. vol. iii. p. 110, &c.

his heterodoxy; no great body, even of heretics, could find cause to dissent from the church in this point; but all Arians, Macedonians, Novatians, Donatists, &c. maintained the distinction of ecclesiastical orders among themselves, and acknowledged the duty of the inferior clergy to their bishops; and no wonder, seeing it standeth upon so very firm and clear grounds; upon the reason of the case, upon the testimony of holy scripture, upon general tradition, and unquestionable monuments of antiquity, upon the common judgment and practice of the greatest saints, persons most renowned for wisdom and piety in the church. The holy scripture doth plainly enough countenance this distinction; for therein we have represented one angel, (or bishop,) presiding over principal churches, which contained several presbyters;* therein we find Episcopal ordination and jurisdiction exercised; we have one bishop constituting presbyters in divers cities of his diocese,† ordering all things therein concerning ecclesiastical discipline; judging presbyters, rebuking, with all authority, or imperiousness, as it were; and reconciling offenders, secluding heretics and scandalous persons.‡ The primitive general use of christians most effectually doth back the scripture, and interpret it in favour of this distinction; scarce less than demonstrating it constituted by the apostles; for how otherwise is it imaginable, that all the churches founded by the apostles, in several most distant and disjoined places, (at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome,) should presently conspire in ac-

* Rev. ii. & iii.

† Tit. i. 5. ii. 15.

‡ 1 Tim. v

knowledge and use of it? How could it without apparent confederacy be formed, how could it creep in without notable clatter, how could it be admitted without considerable opposition, if it were not in the foundation of those churches laid by the apostles? How is it likely, that in those times of grievous persecution, falling chiefly upon the bishops, (when to be eminent among christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin,) an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best christians? How could those famous martyrs for the christian truth be some of them so unconscionable as to affect, others so irresolute as to yield to such injurious encroachments? and how could all the holy Fathers (persons of so renowned, so approved wisdom and integrity) be so blind as not to discern such a corruption, or so bad as to abet it? How indeed could all God's church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive that all the best monuments of antiquity down from the beginning (the acts, the epistles, the histories, the commentaries, the writings of all sorts coming from the blessed martyrs and most holy confessors of our faith) should conspire to abuse us; the which do speak nothing but bishops; long catalogues and rows of bishops succeeding in this and that city; bishops contesting for the faith against pagan idolaters, and heretical corrupters of christian doctrine; bishops here teaching and planting our religion by their labours, there suffering and watering it with their blood?"

CHAPTER V.

POWERS AND DUTIES OF CHRISTIAN MINISTERS.

In considering the distinction of orders in the christian ministry, we have been necessarily led to consider the different powers and duties, with which the various officers of the church are invested. It has been already shown that none but bishops have authority to ordain ministers; indeed, "the plenitude of power, which is communicated to inferior ministers by parts, according to their respective orders, is wholly and altogether lodged in the bishop; so that whatever duty is incumbent on any inferior minister, does in a more eminent manner belong to him."* "While our Lord lived on earth, he reserved the power of ordaining ministers to himself. He gave the apostles and the seventy disciples a commission to preach, but never allowed them to communicate that commission to any other. This was his own prerogative, which he would not impart to others, whilst he visibly governed the church in person. Afterwards when the apostles were the chief visible governors of the church, they ordained ministers." All the apostles together ordained the seven deacons in the church of Jerusalem;† Paul and Barnabas ordained presbyters in every church they visited; Timothy and Titus, Bishops of Ephesus and Crete, ordained ministers in those churches; but

* Potter on Ch. Gov. 206 & 256.

† Acts vi. 3, 6.

there is no instance, in the first centuries, of any mere presbyter ever exercising this power. "It hath not been heard of," says Hooker, "that inferior presbyters were ever authorized to ordain."*

Another power peculiar to bishops, and which inferior ministers were never known to exercise in the early ages of the church, is that of the laying on of hands upon those who are baptized, in the holy ordinance of confirmation. This rite is reckoned by St. Paul among the "first principles," or rudiments, of the christian religion, such as "repentance, faith, and baptism."† It appears from scripture to have been the practice of the apostles to lay their hands on the disciples after baptism; which is what Bishops, their successors in the government of the church, still do, in confirmation. We read in the Acts, that when Philip the deacon went down to Samaria and converted and baptized many of the Samaritans, the apostles, who were still at Jerusalem, sent two of their own body, Peter and John, "who, when they were come down, prayed for them, and *laid their hands on them*, and they received the Holy Ghost." In like manner, when St. Paul came to Ephesus, he laid his hands on twelve disciples, who had already been baptized; "and when Paul had *laid his hands upon them*, the Holy Ghost came on them."‡ These authorities from scripture, joined to the

* "The more the subject is canvassed, the more the fact will be evident, of there never having been a period in the christian church without an order of the clergy clothed with certain authorities, including this of ordination, not committed to the other orders."

Bishop White, Sermon before the Gen. Con. 1808, p. 8.

† Hebrews vi. 1.

‡ Acts. viii. 5, 17.—xix. 6.

universal practice of the church in the first centuries, prove that the power of administering confirmation is strictly appropriated to the highest order of the christian ministry. This subject will be more fully considered, when we come to treat of the rite of confirmation.

Priests, or presbyters, have authority given them by the ordaining bishop to preach, to baptize, to consecrate the Lord's Supper, and to offer up the public prayers of the church. All these duties, excepting that of consecrating the eucharist, belong also to deacons, and he is authorized to *assist* in administering the communion, yet neither presbyters nor deacons can exercise any of these duties, without the bishop's permission; because, as we have before remarked, "all offices annexed to the cure of souls, have constantly been understood to belong primarily to the bishop, and to be executed by the inferior orders of presbyters and deacons only in subordination to him." We have, in scripture, the examples of the seventy disciples, who were of the lowest order of ministers, going forth to preach the gospel; and Philip the deacon both preached and baptized;*—hence we infer that bishops may lawfully depute deacons to preach and baptize. The distinction of powers, then, is briefly this; to bishops belong the exclusive right of ordaining and administering confirmation; to presbyters, besides authority to preach and baptize, and offer up the prayers of the church, the power is given of consecrating the holy eucharist; deacons are empowered to preach, to baptize, to offer public prayers, and to assist the priest in administering the Lord's Supper.

* Acts viii. 5—13, 26—40.

CHAPTER VI.

CONCLUSION.

We shall here conclude all that we have at present to offer on the ministry of the church ; thinking that we have already made it sufficiently “ evident unto all men, diligently reading holy scripture and ancient authors, that from the apostles’ time there have been these orders of ministers in Christ’s church,—bishops, priests and deacons.” Those, indeed, who deny the divine institution of Episcopacy, assign its origin as early as the second century ; and while they contend for ministerial parity, they are ready to admit that “ long before the council of Nice, (A. D. 325,) this their government began greatly to decay, and that since the said council, it was never heard of in christendom until the time of the reformation.” “ A very strange matter, if it were true,” says Archbishop Bancroft,* “ that Christ should erect a form of government for the ruling of his church, to continue from his departure out of the world, until his coming again, *and that the same should never be once thought of, or put in practice for the space of 1500 years ;* or at least, that the government and kingdom of Christ should then be overthrown, when by all men’s confessions, the divinity of his person, the virtue of his priesthood, the power of his

* Sermon at St. Paul’s Cross, A. D. 1588, p. 10.

office as he is a prophet, and the honour of his kingly authority, was so godly, so learnedly, and so mightily established against the Arians in the council of Nice, as that the confession of the christian faith, then set forth, hath ever since without contradiction been received in the church." Strange, indeed, must have been the revolution, which could effect such a total change in that church with which its Divine Founder had promised to continue "*till the end of the world;*" and stranger yet, that no record should remain of the time when that change took place, or the means by which it was brought about.*

* "A very strange thing, sure it were," as honest Hooker remarks, "that such a discipline as ye [the Puritans] speak of should be taught by Christ and his apostles in the word of God, and no church ever have found it out, nor received it until this present time. Contrariwise, the government against which ye bend yourselves, be observed every where, throughout all generations and ages of the christian world, no church ever perceiving the word of God to be against it. *We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regimen, since the time that the blessed apostles were here conversant. Ecclesiastical Polity, Preface, § 4.*"

"*When I shall see,*" says the learned Chillingworth, "*all the fables in the Metamorphosis acted, and proved true stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies; then will I begin to believe, that presbyterial government, having continued in the church during the apostles' time, should presently after (against the apostles' doctrine, and the will of Christ) be whirled about like a scene in a mask, and transformed into Episcopacy.* In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

Episcopal government is acknowledged to have been universally received in the church, presently after the apostles' times.

Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore, there was no such alteration as is pretended. And

We think it one of the strongest proofs to be desired in favour of Episcopacy, that no other form of church government can be proved to have existed from the apostles' times, until the sixteenth century. We would therefore adopt the language of one, than whom no man was ever better entitled to the epithet "*judicious*," and say, "A thousand, five hundred years, and upwards, the Church of Christ hath now continued under the sacred regiment of bishops. Neither, so long, hath christianity been ever planted in any kingdom throughout the world, but under this kind of government alone; which, to have been ordained of God, I am for my own part, even as resolutely persuaded, as that any other kind of government in the world whatsoever is of God."*

The church thus established we conceive to be **ONE**, because it is always so represented in scripture. "The Lord added to *the church* daily such as should be saved;" "God hath set some in *the church*: first apostles, secondarily prophets, thirdly teachers;" "Feed *the church*;" "Tell it unto *the church*;" "If he neglect to hear *the church*;" "Give none offence to *the church* of God." Surely we may be permitted, after such examples, to speak of "**THE church**;" for we no where

therefore Episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic: *Quod erat demonstrandum.*—*Apostolic Institution of Episcopacy demonstrated*, §7-11."

The above quotations, with most others in these notes, were made to my hand, in that excellent work of Bishop Doane's, "**A Word for the Church**;" which is indeed "a word fitly spoken," and "ought to be in the hands of every churchman."

* Ecclesiastical Polity iii. 85.

read of more than “*ONE Catholic and Apostolic church ;*” and this is always spoken of in terms importing the strictest and most inviolable *unity*. Christ is said to be the *Head* of the church, and the individual members of which it is composed, constitute “*his body.*” “*As the body is ONE, and hath many members, and all the members of that ONE BODY, being many, are ONE BODY, so also is Christ; for by one Spirit are ye all baptized into ONE BODY; now are they many members; yet but ONE BODY.*” With such representations of the intimate union subsisting between the divine Head, and all the members of his mystical body, christians ought surely to be scrupulously careful “*that there be no schism in the body.*” To say that there can be more than ONE pure and apostolic church, is to admit that many bodies may be united to one head, which is monstrous and absurd ;—“*Ye are THE BODY of Christ,*” says St. Paul, “*and members in particular.*”

In conclusion, we would recommend to the attention of every reader of these pages the very forcible remarks of Mr. Law, the well known author of “*A Serious Call,*” on the subject of Episcopacy. “*The christian ministry is a divine, positive institution, which, as it could only begin by the divine appointment, so it can only descend to after ages in such a method as God has been pleased to appoint. Now, as Episcopacy is the method which was at first instituted for continuing the ministry, therefore Episcopacy is unchangeable. The apostolic practice shows that Episcopacy is the order that is appointed for conveying the ministry; but it is the nature of the ministry which proves that Episcopacy is unalterable. The office of the ministry is of no significancy but as it is of divine ap-*

pointment, and rests on a divine commission, for the conveyance of which Episcopacy was the mode appointed. The continuance of the commission, therefore, and of course the authority of the ministry, depends upon the continuance of the mode appointed to convey it. So that the question is not fairly stated when it is asked whether Episcopacy, as being an apostolic practice, may not be laid aside? But, whether an instituted particular method of conveying the ministry be not necessary to be continued?—whether an appointed order of receiving a commission from God, be not necessary to be observed in order to receive a commission from him? If the case were thus stated, any one would soon perceive that we can no more lay aside Episcopacy, and yet continue the christian ministry, than we can alter the terms of salvation and yet be in covenant with God.” Is not this sound logic? Does it not place the whole subject on its true and proper ground? Why, then, should we be thought intolerant, or uncharitable, for maintaining and defending these principles?*

*“Is the charge of bigotry against the High Churchman founded on the fact, that in his efforts for propagating christianity, and of extending the kingdom of Jesus Christ, he devotes himself to the extension of his own church exclusively? And if a correct spirit, manner, and means are cherished and employed by him, the imputation is unfair and unjust. He regards the church which the Redeemer and his apostles founded, as subsisting under certain distinctive and essential principles of doctrine, ministry, sacraments, and worship. He regards his own church (every duly constituted Protestant Episcopal Church) as possessing these essentials. In advancing then his own church, he propagates, in his view, the gospel, as Christ and his apostles proclaimed it—he extends the kingdom and Church of Christ as they established and extended it

cates for ministerial parity err in their views of the christian church;—we believe that they are honest in their error; and we freely concede to them the right of think-

In what other way is it to be expected that he should propagate the gospel, or extend the Church of Christ? He may highly respect the varying or opposing denominations of his fellow christians, and respect individually their character and motives; honour their piety and zeal; cherish esteem for their virtues, and the utmost affection for their persons, and seek to be first among the foremost in the reciprocation of all the endearing charities of social and domestic life. But he remembers that his Redeemer declared, 'he who loveth father, or mother, or wife, or children, or brother, or sister, more than me, is not worthy of me.' Hence the principle of supreme love to his Redeemer leads him to love supremely the church in that form of doctrine, ministry, sacraments and worship, under which he believes it was constituted by this its divine Head. He presumes not to arraign the fitness of the peculiar constitution of Christ's mystical body; wisely and humbly judging that the divine Personage who came to save the world, knew by what institutions this all-merciful object was best to be accomplished. So far indeed from confining salvation to a state of visible union with Christ's mystical body, he extends the benefits of the Redeemer's merits and grace to the pious and sincere of all sects, and of all nations. But a divine society being established as the regular and ordinary channel of salvation, his duty is plain—to unite himself to that society, and to seek to induce others sincerely to do so, that thus 'joined together in one communion and fellowship,' they may be 'an holy temple acceptable to the Lord.'"—*Bishop Hobart, High Churchman Vindicated.*

While on this subject we must beg leave to introduce two brief extracts from writers who have seldom been looked upon as the defenders of what are usually called "High Church principles;"—their testimony, therefore, may possibly have some weight with those who have hitherto regarded the term "as a sort of bugbear."

"At the time of the reformation in England, the spiritual administration of the church was vested in the three orders, denominated *bishops, priests, and deacons*, and the ground of this arrangement was, that such, from the very beginning, had been the polity of the primitive church.

"Respecting the divine origin of that particular form of ecclesias-

ing and acting for themselves. Episcopalians claim the same privilege. They look upon episcopacy as unalterable ; as of divine institution. They consider the three

tical government, which, from its chief officer, bears the name of *episcopal*, I am not about to produce a regular dissertation. The matter lies within a very narrow compass. To demonstrate, that *this polity was of no mere human appointment*, I require nothing more than the Bible, illustrated by the attestation of two of the oldest fathers to A NAKED MATTER OF FACT.

“The study of the old ecclesiastical writers will not, as the bishop of Aire imagines, conduct us of necessity to Rome ; but, without (I trust) making us firebrands and bigots, it will be very apt, if pursued with real candour and love of truth, to convert us into what is sometimes called HIGH CHURCHMEN. From its abuse, this term may, perhaps, in the present day of capricious innovation and unlearned neglect of antiquity, have become, with many, a sort of bugbear : nevertheless, *when rightly understood, the term is, after all, a very good term.* In its genuine acceptation, it simply implies *a love of christian unity through an instrumental medium, appointed by the wisdom of the Lord himself.*”—Rev. G. S. Faber’s *Difficulties of Romanism*, Book ii. c. 1.

“Words change with change of times ; and among such words none is more perverted than the phrase ‘high churchman.’ The common idea of a high churchman is, a servile tool of reigning authorities ; a man who views the church almost exclusively in its connexion with the state, or who takes a certain line of doctrine currently called ‘orthodox.’ Not one of these suppositions is correct. *A HIGH CHURCHMAN, properly speaking, is a man who considers the episcopal church, with its three-fold order of ministration, as the appointed instrument of conveying the blessings of salvation to mankind ; as possessing spiritual authority, derived immediately from Christ, the only head of the church ; as neither directly nor indirectly the creature of political creation ; as independent of the state, and equally honourable and legitimate—I do not say equally efficient—should the patronage of the state be withdrawn from it. A high churchman may be either Calvinistic or Arminian ; a friend to monarchy in Europe, or a republican in America ; what is called ‘orthodox,’ or what is called ‘evangelical,’ in his theological opinions ; whig or tory in politics ; connected with the state in England or detached from it in Scotland ; but he must, every where, entertain the above mentioned views of the church, as a spiritual, a*

orders of the ministry, bishops, priests, and deacons, with their subordinate and appropriate powers, as essential to constitute a regularly organized church. And

divinely appointed, an independent, and, in some sense, an exclusive institution. It is for the reader to consider whether or not he approves of these principles; my only hope being at present to define the term used to express them, since the correct definition is an important step towards a mutual understanding of things."—*London Christian Observer*, vol. 26, pp. 366, 7.

The author cannot forbear adding two other quotations, although well aware that the notes on this chapter are already extended to a disproportionate length. They are from the pen of his former instructor, and old friend, the present able and learned Bishop of Connecticut.

"The first and most essential of these distinctive principles is, *that there were instituted in the church, by Christ and the apostles, three distinct grades of ministers, with the exclusive power of ordination in the first grade; that the ministry thus constituted has been continued, by succession, to the present day; and that no man or body of men possesses the right to alter what was thus established. With regard to this principle there can be no compromise.* It must be inscribed on the banners under which you are enrolled, and maintained by an appeal to those passages of scripture, and a reference to those historical authorities by which it is so fully established. The support of this principle is at all times important, but you are more especially called upon to maintain it at the present period, when the errors and extravagancies of ignorant and self-appointed teachers, threaten to destroy all reverence and regard for the sanctity of the ministerial office.

"The circumstances of the times, also, call upon you to be faithful in explaining and inculcating just ideas of the nature of the christian church. *The fashionable liberality of the day would require us to regard every self-constituted society, or every assembly professing itself to be christian, as a regularly and duly organized church of Christ. Such, however, is not the language of scripture. The church is there styled the 'body of Christ,' and 'Christ is not divided.'* 'There is but one body, and one spirit; one Lord, one faith, and one baptism.' Christians are required 'to speak the same thing,' and to 'be perfectly joined together in the same mind, and in the same judgment.' Divisions were not regarded by the

viewing, as they do, an inseparable connexion between an apostolic ministry, and an apostolic church, they would say, in the language of its Divine Founder—*What therefore God hath joined together, let not man put asunder.*

apostles as matters of little moment, and when the Corinthian converts, in their dissensions, began to arrange themselves under the party names of Paul, of Apollos, or of Cephas, they were severely rebuked by the great apostle of the Gentiles, and warned ‘that there should be no schism in the body.’ The sin of schism is no less heinous now than it was in the days of the apostles; and it will be your duty, as occasion may offer, to unfold and display the true character of the christian church, as a divinely constituted society; a body of which all men are required to be members, and which no man may rend asunder; and to explain the true principle of church unity, by the essential bond of a regularly constituted ministry.”—*Bishop Brownell’s Primary Charge to the Clergy of Connecticut, delivered June 6, 1821, pp. 20—22.*

“Surrounded as we are by different denominations of christians, who are constantly inculcating their peculiar tenets, it is especially important that churchmen should be thoroughly acquainted with the principles they profess, and the reasons on which they are grounded. The points of doctrine, concerning which most of the christian denominations dissent from us, are regarded by them as matters of minor importance. But the great question of the source and derivation of ministerial authority, concerning which we differ from them, is esteemed by us as a fundamental principle of the gospel, in relation to which we can make no compromise, without a violation of conscience. We presume not to judge others: to their own master they stand or fall. For ourselves we believe it ‘evident to all men diligently reading holy scripture and ancient authors, that from the apostles’ time, there have been these orders of ministers in Christ’s church,—bishops, priests, and deacons. And we regard none as a lawful minister in this church, except he have had episcopal ordination.’ Any other form, or source of ministerial authority, the church considers as unscriptural and erroneous. But she passes no judgment in regard to the consequences of this error; either with respect to those who exercise an unscriptural ministry, or those who receive it.—*Bishop Brownell’s Second Charge to the Clergy of Connecticut, delivered June 6, 1832, p. 13.*

WORSHIP OF THE CHURCH.

**"I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE
UNDERSTANDING ALSO."—1 COR. xiv. 15.**

WORSHIP OF THE CHURCH.

CHAPTER I.

FORMS OF PRAYER.

The subject which next claims the inquiring christian's attention, is one in which we differ from almost all religious denominations around us, *the manner of celebrating divine worship*. As this is a difference obvious to all, even to those who know nothing of our doctrines, or of our views of the christian ministry, it naturally follows that the most common objections against the church are urged against the liturgy. It is an assertion often gravely advanced, that those who "pray by a book" must necessarily be mere formalists, destitute of all vital piety. The remark, we are well aware, is founded in ignorance; but the opinion is so general, that no one who uses "a form" can, at the same time, "*pray with the spirit*," that we shall do well to consider for a moment, the lawfulness, expediency, and propriety, of precomposed forms of prayer.

From the earliest ages of which we have any accurate knowledge of the manner of conducting public worship, forms of prayer have been used; nor, until within the last three hundred years, were they ever objected to. It is well known that the Jews had a prescribed form for their temple service, in which our Saviour and his apostles must have united whenever they "went up into the

temple to pray." Our blessed Lord gave his express sanction to precomposed forms, when he delivered to his disciples that prayer which is honoured with his name, and said—*when ye pray, say, Our Father, who art in Heaven, &c.** On another occasion he says, "after *this manner* therefore pray ye"†—making this prayer a *model*; but, in the other case, "—when ye pray, say," &c., he evidently enjoins it as a *set form*. Did the occasion require, we might show how admirably it answers both these designs, being at once a perfect *model* by which to frame all our prayers, and a most comprehensive *form*, including every essential branch of prayer.‡

It is unnecessary to multiply proofs of the *lawfulness* of precomposed formularies of devotion; that they are also *expedient* and *proper* almost all judicious and reflecting men are agreed. That eminent nonconformist, Richard Baxter, "whose praise will be in all *churches of the saints* to the end of time," maintained "that *all social prayer necessarily implies a form*." In his "cure of church divisions" he says, "I never heard any separatist or anabaptist or any other public minister, but he imposed a

* Luke xi. 2.

† Matt. vi. 9.

‡ "With respect to that summary which our Lord condescended to teach his disciples; though, I believe, it had a peculiar reference to the state in which they were before his passion, and while he was still with them; yet, agreeably to the fulness of his wisdom, it is so comprehensive, that I apprehend every part of a believer's intercourse with God in prayer may be reduced, without forcing, to one or the other of the heads of this prayer. And I should esteem it a golden hour indeed, one of the happiest seasons I ever enjoyed in prayer, if I could repeat it with a just impression of the meaning of every clause."—*John Newton, Works*, vol. iii. p. 407, New Haven ed. 1826.

form of prayer upon all the congregation. *He is void of common sense, that thinks that his extemporary prayer is not as truly a form to all the people, as if it had been written in a book.* The order and words are not of your own invention, but invented by another to your hand, and imposed upon you to use. For I hope you come together to pray, and not to hear a prayer only. But the difference is, first, that one imposes every day ■ new form on you, and the other imposes every day the same; secondly, that one tells you not what words you shall pray in before you hear them, and the other writes them down for you to know beforehand." Such is the testimony of one eminently pious man; let us now hear that of another, little less distinguished for piety and zeal. "I should think," says John Newton,* "an evangelical liturgy a great blessing; as it must secure the people (that is, the bulk of the nation) from being exposed to the same uncertainty and disappointment from the reading desk, as they are liable to from the pulpit. For they who cannot, or do not, preach the gospel, are not likely to pray agreeably to the spirit of the gospel, if that part of the public service was likewise left to their own management. Or shall we say, it is an advantage to some dissenting congregations, that their ministers not being confined to a form of sound words, there is little more of Christ or of grace to be found in their prayers than in their sermons? Is it not too hastily taken for granted by many, that God cannot be worshipped in spirit and truth by those who

* Newton's Works, vol. iii. pp. 406, 407.

use a form of prayer?—or that he will not afford them who so approach him any testimony of his acceptance? If the words of a form suit and express the desires and feelings of my mind, the prayer is as much *my own* as if I had conceived it upon the spot. On the other hand, if I have the greatest readiness and fluency in diversifying expressions, so that my prayer should always appear unstudied and new; yet if my spirit, or the spirit of those who join with me, be not engaged in it, though I may admire my own performance, and be applauded by others, it is no better than a mere lifeless form in the sight of Him who searcheth the heart. Not to say that many who profess to pray *extempore*, that is, without either a printed or a written form, go so much in a beaten path, that they who hear them frequently can tell, with tolerable certainty, how they will begin, when they are about the middle, and when they are drawing to the close of their prayer.”

“It cannot be denied that the Lord himself appointed forms of prayer and praise to be used in the Old Testament Church. When the ark set forward, and when it rested, Moses addressed the Lord, not according to the varied emotions of his own spirit, but statedly in the same determinate expressions. Num. x. 35, 36. So likewise in the solemn benediction which the high priest was to pronounce upon the people. Num. vi. 23—27. Again, at the presenting of the first fruits, though the heart of the offerer might be filled with gratitude, he was not to express it in his own way; but the Lord himself prescribed the form of his acknowledgment, confession, and prayer. Deut. xxvi. 12—15.”

We have given these remarks at length, because coming from such a man as John Newton, "whose praise," like that of Baxter's, "is in all the churches," it is presumed they will carry greater weight with non-Episcopalians. But we have what will be considered by them as much higher testimony, even that of the Reformers themselves.

Luther, and Melancthon, and even "the great oracle of the Presbyterians in doctrine and Church government," John Calvin himself, maintained "the expediency of liturgical forms." "As to a form of prayer and ecclesiastical rites," says this eminent reformer, writing to the Protector in the reign of Edward the Sixth, "I highly approve that it should be certain; from which it may not be lawful for any minister to depart, as well in consideration of the weakness and ignorance of some, as that it may more plainly appear how our churches agree amongst themselves, and lastly, that a stop may be put to the giddiness of those who affect novelties."*

* "A Liturgy was offered to the public some years ago," says the Christian Observer, "by a respectable dissenting minister, (the Rev. Mr. Carpenter,) from whose prefatory address, the following passages are selected; 'In our present mode of conducting religious worship, too much depends upon the minister: on this account it is to be feared, that some are to apt to look upon prayer as the business of the minister only, and not to consider it, at least not so much as they ought, as a duty in which they themselves are equally concerned. It appears to me that our mode of worship is too refined for the young and ignorant; and I am persuaded, that something ought to be done to render our public services less tiresome and more interesting to such persons. *Forms of devotion would give a solemnity, and dignity to our public worship, and a stability to our religious societies; in which, I think, they are now deficient.* Our public worship is too uncertain and fluctuating: it depends on the frame of the person's mind who officiates, which is variable, and it changes

We might multiply testimonies of this kind to almost any extent, but enough has been adduced to show that precomposed forms of prayer are agreeable to scripture, that they have the sanction of our Lord and his apostles, and that, in the estimation of some of the most pious and learned men who ever lived, they are highly expedient and proper.

when ministers are changed; and it appears to me that there is something more solemn and venerable in public liturgies, where responses are used, and where all the people are evidently employed in the worship of their Maker."—*See Banner of the Church*, vol. i. p. 75.

CHAPTER II.

EXCELLENCY OF THE LITURGY.

There are two pre-eminent advantages which our public formularies possess, which must ever secure for them the approbation of every pious and reflecting mind; the one is, they provide that the great and fundamental truths of christianity be brought forward and explained in a regular and connected order; the other is, they secure soundness of faith and doctrine, and purity of worship, in the public services of religion.

One principal excellence of our book of common prayer is, that it not only *enables*, but it *requires* the minister to bring before his people the primary doctrines of the gospel in a clear and harmonious manner. Fully aware of the importance of instructing all her members in the essential truths of redemption, the church has so arranged her holy days, and prescribed appropriate services for each, that *all things be done unto edifying*; aware, too, of the propriety of *method* in whatever relates to the worship of God, she aims to have all her services performed *decently and in order*.

It is admitted by every christian that "holy scripture containeth all things necessary to salvation;" that it is the only rule of our faith, the only standard by which to regulate our lives. But while it is acknowledged that "all scripture is profitable," it must also be conceded that

there are some doctrines of much more importance than others; some articles absolutely necessary to be believed; some duties to be performed, which constitute that "holiness" of heart and life, "without which no man shall see the Lord." Such, for example, are the being and attributes of God—the origin and destination of man—his fall from original righteousness, and the consequent natural corruption transmitted to all his posterity—the need he has of a Saviour—the glories of Christ's person, and the riches of his grace—his incarnation, sufferings, and death—the atonement thereby made for the sins of the whole world—his resurrection and ascension into heaven—his future coming to judge the quick and the dead, and the irreversible consequences of that judgment—the character and office of the Holy Ghost, and the need we have of his spiritual influences to renew and sanctify the heart—the absolute necessity of repentance, faith, and a holy life, in order to our partaking of the bliss and glories of heaven. These are doctrines and duties which all, who are blessed with the gospel revelation must know, believe, and practice, as they ever hope to be saved. True, there are other doctrines of the bible, necessarily flowing from these, which are of considerable moment, and therefore to be brought forward and explained at seasonable times, and according to their respective value; but these are the *principal stones* of the building—the *main pillars* of that beautiful and goodly fabric, which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Now if christian ministers were left entirely to their

own discretion, in an affair of so great importance, it is to be feared that, in many cases, their favourite doctrines would form the subject of their discourses generally, to the exclusion of others equally essential. To guard against such a possibility, care has been taken by the church, in the arrangement of her forms and offices, that her members be duly instructed in *all* the primary articles of faith and practice. She has provided that the whole gospel plan of salvation be regularly unfolded, its doctrines clearly explained, and its duties faithfully enforced. For this purpose she begins her ecclesiastical year with announcing the advent of the Redeemer, and then follows him through every scene of humiliation and suffering, from his birth in Bethlehem to his death on Calvary; after which she commemorates "his mighty resurrection and glorious ascension;" next, the effusion of the Holy Ghost; and closes by celebrating the union of the adorable and incomprehensible Trinity. Thus, in the arrangement of her festal days, *all things are done decently, in order, and unto edifying.*

"This form of sound words may be considered at once, as an epitome of the christian religion, and as a standard of pastoral instruction. It carefully avoids those subjects of controversy which have unhappily divided the church of Christ. The common prayer-book has been justly styled 'the poor man's body of divinity,' and it certainly contains a general summary of what a christian ought to know, believe, and practice to his soul's health. As Bishop Beveridge has well expressed it, 'There is nothing in the liturgy but what is necessary for our edifica-

tion; and all things that are, or can be, for our edification, are plainly in it. You will find nothing asserted but what is consonant to God's word; nothing prayed for, but according to His promise; nothing required as a duty, but what is agreeable to his commands.' The liturgy not only is presented to us as a form of prayer, but it is at the same time a standing christian sermon, delivered every returning Sabbath, in upwards of ten thousand churches; diffusing an atmosphere of religious knowledge throughout the kingdom; establishing a pure and unsophisticated standard of evangelical truth, so combined, that no man can duly attend to the service, and remain ignorant of the nature of the gospel.'*

Besides the advantage derived from our public formulary, of bringing the essential doctrines and duties of christianity before the people in a regular and connected manner, it has this superior excellence, that it secures *pure worship* in the public services of religion—by guarding those who use it against heresy and error—by making the devotions of the congregation entirely independent of the talents, or feelings, or opinions, of their officiating minister—and by instructing them, how to present their prayers and praises in language fervent, solemn, and devout; such as becomes a frail and sinful creature, when he comes into the presence of his adorable Creator.

One of the many excellencies of our book of common prayer, which cannot too frequently be held up to view, is that it secures pure worship to Jehovah, by guarding

* Rev. Basil Wood.

those who use it against heresy and error. Were there no other merit in a precomposed form of worship, than the security it affords the church against all unscriptural and strange doctrines, this alone would sufficiently recommend it to those who felt anxious to "hold fast the form of sound words," and to preserve, in uncorrupted purity, "the faith once delivered unto the saints."* The christian worshipper, having his attention here frequently directed to the most essential truths of religion, and especially by *joining personally* in the daily services, is prevented from "being carried about with every wind of doctrine," and is effectually armed against the numerous

* Dr. Claudius Buchanan, speaking of the Syrian Christians, discovered by him in India, says, "They have the bible and a scriptural Liturgy; and these will save a church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the bible among the Syrians (for every copy was transcribed with the pen) *it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of scripture in their Liturgy, there would have been in the revolution of ages, no vestige of christianity left among them.* In a nation like ours," he adds, "overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When christians are well taught they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while. But a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and their CONFESSIONS OF FAITH. **WO TO THE DECLINING CHURCH WHICH HATH NO GOPSEL LITURGY!** Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary."—*Christian Researches*, Boston edition, 1811, pp. 158, 159.

heresies of the present age. Here he learns to ascribe equal and undivided glory to the Father, and to the Son, and to the Holy Ghost; three Persons, but one God. Here he is continually reminded of man's fallen and helpless state—of his absolute need of a Saviour—of the extent and efficacy of Christ's atonement—of the necessity of renewing and sanctifying grace—of the eternity of future rewards and punishments, and all those other truths "which a christian ought to know and believe to his soul's health."*

* The quotation below, which we find in the "Banner of the Church," is so entirely in accordance with the sentiments expressed in the preceding note, that we make no apology for giving it, together with the accompanying remarks of the able editor. "We take, with peculiar pleasure," he says, "from the 'Episcopal Recorder,' the following extract from the 'Religious Intelligencer,' conducted by members of the Reformed Dutch Church. When churchmen praise the Liturgy which the blessing of God on the wisdom and piety of their fathers has preserved to them; and when such of them as dread the approaches, under whatever guise or name, of innovation or irregularity, insist upon the importance of a 'scrupulous adherence' to the 'form of sound words' which we possess, they may be suspected of partiality, and are sometimes charged with bigotry. The praise of those who are without, and the warning of their experienced wisdom cannot be so suspected, nor so charged. Hear then the judgment, upon the value and proper use of the Liturgy, of the 'Reformed Dutch Church.'

'We cannot forbear the praise by adducing the example of the Episcopal Church. Her spirit-stirring liturgy, and *a scrupulous adherence* to it, has, under God, notwithstanding the mutations of men and things, and all the aspersions cast upon her, as coldness, formality, and a want of evangelical feeling: we say, *a scrupulous adherence to her Liturgy has preserved her integrity, beyond any denomination of christians since the Reformation.* Even defection from the articles of her faith, by men within her own bosom, has been restrained in its course by the form of sound words, so that whatever dissensions prevail within, all are still united in maintain-

Another excellence of the Liturgy is, that it renders the devotions of the congregation entirely independent of the talents, or opinions, or feelings, of their officiating minister. To point out all its advantages, in this respect alone would require a volume. Calvin himself saw and acknowledged the utility of "a form of prayer," on this account especially. "I highly approve," he says, in the passage before quoted, "that it should be certain, *from which it may not be lawful for any minister to depart*; as well in consideration of the *weakness and ignorance* of some, as that it may more plainly appear how our churches agree among themselves; and lastly, *that a stop may be put to the giddiness of those who affect novelties.*" Now, happily for the peace and purity of our church, whatever may be the "weakness" or the "ignorance" of her ministers, or however much they may be disposed to "affect novelties," if they have a proper regard to their ordination vows, they cannot depart from this prescribed form. All unlicensed alterations of the service, as the venerable Bishop White remarks, evince "a disregard of the most explicit promises which can be made, in one of the most solemn acts to which religion can give her sanction:"—alluding to the vows of ordination, "which in the most solemn manner bind every minister to con-

ing a common cause. The example, we hesitate not to say, is worthy of imitation. It might be so in our church. And why not?"

"Testimony from a more candid source could not be borne, nor fuller confirmation of the sentiment which we have always urged, as on this subject, the churchman's wisdom, not less than his duty—the LITURGY, the whole LITURGY, and nothing but the LITURGY!" *Banner of the Church*, vol. 1. p. 131.

form to the doctrine, discipline, and worship of the Church.”*

We often hear of *eloquence* in extemporaneous prayer; but what has human eloquence to do with addresses to the great God of heaven and earth? If prayers were intended to please the ears of men, and not as wings on which to waft the offerings of the heart's affections to the throne of grace, there might be some reason for praising their eloquence; but provided the language of prayer be decent, chaste, and solemn, it cannot be too *plain*, nor too *humble*. Plain it must be, to accommodate the understandings of all who assemble for public worship; and humble it ought to be, to suit the condition of sinners suing for mercy and pardon at the throne of a just and holy God.

Dr. Doddridge, in commenting on the absurdity of praying and praising “in an unknown tongue,” which the apostle condemns, has justly said, that “a height of composition, an abstruseness of thought, and an obscurity of phrase, which common christians cannot understand, is really a speaking in an unknown tongue, although the language used be the language of the country.” From this evil—thanks to the wise and pious compilers of our Liturgy—we are happily exempt; “the *language* is so *plain* as to be level to the capacities of the *meanest*; and yet the *sense* is so *noble*, as to raise the conceptions of the *greatest*.” To the admirers of extemporaneous prayer, we would recommend a candid consideration of the following forcible remarks of the venerable Archbishop

* See Bishop Hobart's “Companion for the Book of Common Prayer,” p. 14, *note*.

Secker. "It is true," he observes, "a form doth not afford the entertainment of novelty. But that hath nothing to do with devotion. The hearer may be highly delighted, the speaker highly admired; and all this may be mere amusement of the fancy, and no prayer in reality offered up by him who is best pleased with it. What alone deserves that name, is a reverent application to God, from a deep sense of our necessities and blessings, and his power and goodness; which a form deliberately composed by the joint counsels of a number of persons, whom the public wisdom hath chosen for that end, is surely more likely both to excite, and to express fitly, than the hasty produce of each private minister's invention; especially as he is expected by his people to vary even this continually, although it be for the worse."*

The liturgy further secures pure worship in the sanctuary, by enabling us to present our prayers and praises to our Creator, Redeemer, and Sanctifier, in language the most pure, fervent, and solemn. "*Lord, teach us to pray,*" was the anxious request of the apostles to their divine Master; and every christian needs instruction in this most necessary duty. When he approaches into the presence of the Majesty of Heaven, and bends before the name of the everlasting Jehovah, this book of prayer, of all others, will be found best calculated to awaken and cherish proper devotional feelings. Recollecting that "God is in heaven, and he upon earth," he will "not be rash with his mouth, nor hasty in his heart, to utter any thing before God." With this inimitable form of service,

* Secker's Works, iii. 387.

he may "*pray with the spirit and with the understanding also.*"

"Our liturgy," says Bishop Newton,* "was not the production of this or that man; the compilers of it were, not only the *best and wisest men* of that age in this nation, but they consulted likewise the most eminent of the divines abroad, and had their approbation of it, and approved it yet farther themselves, by dying in its defence. It was composed principally out of *scripture*, or out of *ancient liturgies and fathers*. Our prayers are addressed to the *proper object*, through the *proper Mēdiator*; to the one God, through the 'one Mediator between God and man,' the man Christ Jesus. Each collect begins with a solemn invocation of the one, and concludes with the prevailing merits and intercessions of the other. It is besides a great excellence of our service to have so many *short distinct* petitions. They are thus rendered more fit and easy to be remembered and repeated. Our liturgy in this respect may be compared to a string of pearls, every one valuable, but altogether almost inestimable. If the whole was disposed in one continued prayer, though it might not be tedious, yet it would keep our minds upon the stretch too long together; whereas these breaks and pauses give relief, our souls recover breath as it were, and we return to worship again with new spirit and vigour.

"The *variety* of our service is another excellence in the composition of it, and contributes much to the keeping up of our attention and devotion. A sameness in any

* See Bp. Hobart's "Companion for the Book of Common Prayer," pp. 8-10.

thing soon satiates and wearies us ; and it is as difficult to keep the mind, as it is the body, long in one posture. But by the beautiful intermixture of *prayer* and *praise*, of *supplication* and *thanksgiving*, of *confession* and *absolution*, of *hymns* and *creeds*, of *psalms* and *lessons*, our weariness is relieved, our attention is renewed, and we are led on agreeably from one subject to another. The frame of our liturgy is somewhat like the frame of the world ; it is order in variety, and though all the parts are different, yet the whole is consistent and regular.

“ What renders it more excellent is its *comprehensiveness*. There is nothing that relates either to ourselves or others, nothing that concerns us either as men or members of society, nothing that conduces to our happiness in this world or in the world to come, but is comprehended in some or other of the petitions. It is easy while the minister is reading it, to appropriate and apply any passages to ourselves and our own case.* A great deal is

* The following anecdote is a striking illustration of the *comprehensiveness* of the liturgy, and of the ready application which may be made of “ any passages to ourselves and our own case.” It is from an address of the Rev. H. Stowell, before the “ Prayer Book and Homily Society ” in England, at their twenty-second anniversary, in 1834.

“ Our liturgy is admirably comprehensive. I will illustrate this by a simple incident, which occurred in the city of New York, in the case of a sea-captain and his wife, one of whom belonged to the Episcopal Church, and the other to the Presbyterian. On the Sabbath they were used to set out from home together for worship, but when they came to a certain point they separated, and one went to the church in which the Episcopalians assembled, and the other to what we should call the Meeting. At last the husband embarked on a voyage. On the Sunday following, the wife went to the point where she used to part with her husband ; and when she came thither,

expressed but more is *implied*; and our devotions in our closets and in our families, we cannot better perhaps express, than in the words of our liturgy; it is so suited to all ranks and conditions, and adapted to all wants and occasions. The *congregation* have particular reason to be pleased, as they have a larger share in our service than in any other whatever; and the *minister* and *people* mutually raise and inflame each others' devotions. It is a singular privilege, therefore, that our people enjoy, of bearing so large a part in our service; and it is this that properly denominates ours, what really none else is, a book of COMMON *Prayer*."

"Thus, then," to borrow the language of the much lamented Bishop Hobart, "we see how excellent and superior in all respects is the liturgy of our church; and how admirably she has provided for the two important objects of the public service, *instruction* and *devotion*. The *lessons*, the *creeds*, the *commandments*, the *epistles* and *gospels*, contain the most important and impressive *instruction* on the doctrines and duties of religion. While the *confession*, the *collects* and *prayers*, the *litany* and *thanksgivings*, lead the understanding and the heart

determined that she would for once go and occupy the seat which had been so often filled by her dear partner. She went again and again; she became more attached to the place, and went regularly: the minister noticed it, and called upon her, saying, 'I am glad to see you come to church.' 'O yes,' said she, 'I shall always come now, for I might have gone all my life to the chapel, and never heard them pray for my dear husband travelling by water.' I think it is to the glory of the church service, that all sorts and conditions of men, all travellers by land or water, all those distressed in body or mind, the rich and the poor, the sick and the dying, are all remembered and earnestly prayed for."—See "*the Missionary*," vol. i. p. 44.

through all the sublime and affecting exercises of *devotion*. In this truly evangelical and excellent liturgy, the supreme Lord of the universe is invoked by the most *appropriate, affecting, and sublime epithets*; all the wants to which man, as a dependent and sinful being, is subject, are expressed in *language* at once *simple, concise, and comprehensive*; these wants are urged by *confessions* the most *humble*, and *supplications* the most *reverential and ardent*; the *all-sufficient merits of Jesus Christ*, the Saviour of the world, are uniformly urged as the only *effectual plea*, the only *certain pledge* of divine mercy and grace; and with the most instructive lessons from the sacred oracles, and the most profound confessions and supplications is mingled the sublime chorus of praise begun by the minister, and responded with one heart and one voice from the assembled congregation. The mind continually passing from one exercise of worship to another, and, instead of one continued and uniform prayer, sending up its wishes and aspirations in short and varied collects and supplications, is never suffered to grow languid and weary. The affections of the worshipper, ever kept alive by the tender and animating fervour which breathes through the service; he worships his God and Redeemer in spirit and in truth, with reverence and awe, with lively gratitude and love; the exalted joys of devotion are excited in his soul; he feels that it is good for him to draw near unto God, and that a day in his courts is better than a thousand passed in the tents of the ungodly. Thus delightful and edifying will every person find the service who joins in it with sin-

cerity ; who unites his heart with his voice, in the parts of the service assigned to the people ; and who accompanies the minister in thought and affection through the supplications and prayers, lifting up his heart in secret ejaculations corresponding to the public addresses of the minister to the throne of God. A person who thus sincerely offers his devotions according to the liturgy of the church, may be satisfied that he is worshipping God ‘with the spirit and with the understanding also.’ Since, then, we enjoy ‘such an excellent form of prayer, let us reverence it accordingly ; resort to it frequently ; attend to it devoutly ; accompany it not only with our lips, but with our hearts ;’ repeat what we are to repeat ; and answer what we are to answer ; join in every prayer of the minister with our mind, and in every response and amen with our voice ;* and in all respects behave like those who

* On the important, but much neglected duty of responding *audibly* when the rubric directs it, we make the following extract from an excellent Tract entitled “The Spiritual Character of the Liturgy,” by the Rev. F. H. Cuming, A. M. Those who wish to see the *evangelical character* of our services clearly exhibited, will do well to read this tract, three editions of which have been already published.

“Upon the subject of responses the author feels bound to extend his remarks. It is painful to observe how little, in many parishes, churchmen attend to this part of their duty. In some churches, distinguished for the numbers and wealth of the congregations, there is often but one solitary voice heard responding to the minister, and that is the voice of a *clerk*. In many places a few females alone perform this part of the service : the rubrics require it should be done by the *people*.

“In some congregations the responses will be made in such a low, indistinct whisper, and with such an ‘uncertain sound,’ that it is perfectly impossible for a person unacquainted with our service to divine what the people mean. Consequently he goes away disgusted, as well he might be, with *such* a worship *so* conducted.

are in the more immediate presence of God. Then will 'the words of our mouths, and the meditations of our hearts, be always acceptable in thy sight, O Lord, our strength and our Redeemer.' " *

This tribute to the Liturgy, from one of the brightest luminaries of the American Episcopal Church, is as just as it is eloquent. Cold indeed must be the heart, which has never been warmed with its inspiring fervour; and strongly prejudiced must be that mind, which cannot discern its transcendent excellencies.

The pious and liberal of all denominations have united in commending it. Let us hear with what strong enthusiasm some have spoken in its praise. Dr. Thomas Scott, the well known commentator on the Bible, says, "I am a minister of the Church of England, and I hope to continue so, *as I prefer her Liturgy, her discipline, and her doctrine, to that of every other society of christians in the universe.*"

The Rev. John Newton, in his remarks on the Liturgy, observes, "*the general strain of it is scriptural, evangelical, and experimental.*" It recognizes with precision the one great Object of worship, in his personal distinctions and glorious attributes, the honours and offices of the Redeemer, the power and agency of the Holy Spirit, the evil of sin, the depravity of man, and all the dis-

"It is perfectly ridiculous and absurd for us to talk of our Liturgy, its excellence, and its advantages, while we refuse, during the performance of it, to show forth its praise even with our lips, and will not make in an *audible* manner the responses."

* Hobart's Comp. for the Book of Com. Prayer, pp. 10, 11, 15.

tinguishing doctrines of the gospel. *As to the composition, I QUESTION IF ANY THING IN THE ENGLISH LANGUAGE (our version of the Bible excepted) IS WORTHY OF BEING COMPARED WITH IT FOR SIMPLICITY, PERSPICUITY, ENERGY, AND COMPREHENSIVE FULNESS OF EXPRESSION.*"*

Will it be said that these were witnesses prejudiced in its favour, by their connexion with the church? Others, who cannot be accused of such partiality, "have borne an honourable testimony to its uncommon merits." That distinguished Methodist divine, Dr. Adam Clarke, says of it, "It is almost universally esteemed by the devout and pious of every denomination, and is *the greatest effort of the reformation, next to the translation of the scriptures into the English language*; a work which all who are acquainted with it, deem *superior to every thing of the kind, produced either by ancient or modern times*, and several of the prayers and services in which were in use from the first ages of christianity, and many of the best of them before the name of Pope or Popery was known in the earth. AS A FORM OF DEVOTION IT HAS NO EQUAL IN ANY PART OF THE UNIVERSAL CHURCH OF GOD. *It is founded on those doctrines which contain the sum and essence of christianity, and speaks the language of the sublimest piety, and of the most refined devotional feeling.* NEXT TO THE BIBLE, IT IS THE BOOK OF MY UNDERSTANDING AND OF MY HEART."

"Such a Liturgy," says the Rev. Mr. Watson, also of the Methodist Church, "makes the service of God's

* Newton's Works, vol. iii. p. 405.

house appear more like our true business on the Lord's day ; and besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is, by constant use, laid up in the minds of children and ignorant people, who, when at length they begin to pray under a religious concern, *are already furnished with suitable, sanctifying, solemn, and impressive petitions.* Persons well acquainted with the liturgy are certainly in a state of important preparation for the labours of a preacher ; *and their piety often takes a richer and more sober character from that circumstance.*"*

"Though a protestant dissenter," says that eminent baptist minister, Robert Hall, speaking of the liturgy, "I am by no means insensible to its merits. I BELIEVE THAT THE EVANGELICAL PURITY OF ITS SENTIMENTS, THE CHASTISED FERVOUR OF ITS DEVOTION, AND THE MAJESTIC SIMPLICITY OF ITS LANGUAGE, HAVE COMBINED TO PLACE IT IN THE VERY FIRST RANK OF UNINSPIRED COMPOSITIONS."†

A more enlightened, or unbiased judgment, than this, can no where be found ; more unqualified praise could not be desired. As the strongest bulwark of our religious faith, our invaluable liturgy, next to the sacred scriptures, demands our highest veneration. It is "an august and beautiful fabric—venerable for its antiquity—venerable from those glorious, and now glorified, luminaries, saints, and martyrs, who laid the foundation of our church on the Rock of Ages." Its prayers, its praises,

* See Episcopal Watchman, vol. i. p. 68.

† R. Hall's Works, Harper's Ed. vol. ii. pp. 422, 423.

and its thanksgivings, accommodated to every situation and every want, when offered on the altar of a holy heart, ascend "as ■ memorial before God," more fragrant than the incense of the Jewish sanctuary, "a sacrifice of a sweet savour," in which he ever delights. From this pure and exhaustless fountain the thirsty soul may draw consolations, refreshing as the waters of Horeb to the weary and fainting Israelites. What the pious Bishop Horne says of the Psalms, will happily apply to the services of our church;—"They suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate. He who hath once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them the best."

CHAPTER III.

DAILY SERVICE.

In appointing a form of devotion for daily use, both morning and evening, the church has made ample provision for the spiritual wants of all her children. At present, most of our churches, excepting those in the large parishes, are only opened for divine service on Sundays and the other principal holy days : but the time, we trust, will come, when christians, with one consent will assemble *every morning and evening* in Jehovah's Temple to offer unto him the public sacrifice of prayer and praise. Our daily service is a most beautiful, rational, edifying, and evangelical formulary—admirably suited to the purposes for which it was composed. A writer in one of the foreign periodicals says—and all who are capable of appreciating its excellencies will admit the justness of his remarks—“ to the offices of morning and evening devotion, we are free to confess, that it will be in vain to look for any thing superior in any merely human composition, either ancient or modern. We ourselves know of nothing equal to it. There is a comprehensiveness, a pathos, and a beauty spread all over it. Its petitions are so well adapted for public worship, and express at the same time so clearly the wants of individuals, that we never peruse them without being more than half convinced that they were not drawn up under the guidance of human

reason alone. If ever the Spirit of truth can be supposed to have operated upon the minds of men in comparatively modern times, we think we can perceive traces of his operation here. Who can read, for example, the glorious litany, without experiencing sensations very different from those which affect him on ordinary occasions? Nor are the prayers which constitute what are called the desk service greatly behind it; in fact there is hardly a word in the ordinary devotions of the Episcopal Church, either in its matins or in its vespers, which we should wish to see erased.”*

This is by no means exaggerated praise, it is the solemn conviction, if we mistake not, of a large majority of Episcopalians, as well as of very many of the most enlightened and pious of other communions. Indeed, we will venture to say that if a person, at present unacquainted with our Liturgy, will but *unite* in this daily service for a few months, with spirit and devotion, he will esteem it as the most perfect form of worship; *he will desire no other*. To understand it, however, and consequently to prize it, he must *take part in it*, following the direction of the rubrics; and not stand—as too many, alas! do—an idle spectator of a ceremony in which he has no interest.

A brief exposition of the several parts of the daily service of the church is all that we shall attempt in this chapter.

Aware of the importance of that precept of the son of Sirach, “*Before thou prayest prepare thyself*,” the com-

* Blackwood's Magazine. See Episcopal Watchman, i. 69.

pillers of the Liturgy have introduced several appropriate texts of scripture, chiefly relating to repentance and confession of sins, with which the minister is to commence by reading one or more of them to the people. These introductory sentences, addressed to all classes and conditions of men, contain suitable instruction to the ignorant, admonition to the careless, caution to the formal, encouragement and consolation to the humble and contrite ; and are wisely calculated to prepare each and all of them for the solemn duties of devotion in which they are about to engage. Penitence and confession “naturally stand first in the devotion of guilty creatures ; for, until we feel a genuine sorrow for having offended God, and come in earnest to seek his pardon, we cannot expect that he will accept our prayers.”

“When the minister begins to repeat the sentences, the congregation rises. This is a decent and proper custom. Its import is, to manifest our reverence for the word of God, now addressed to us, in order to awaken us to repentance.”*

The *exhortation* which follows is a brief commentary on the several texts before recited, and is to be reverently listened to by the people still standing. “It is to be feared that there are many who regard this exhortation as a mere matter of form, and give but little heed to it. But

* See Family Prayer Book, p. 2. For much of the materials of this chapter, the author is indebted to Bishop Brownell's Commentary on the Morning and Evening Prayers of the church, in the work above referred to ;—a work which ought to be in every Episcopal family, who can afford to own it.

those who will attend to the instruction which it contains, cannot fail to perceive how admirably it is calculated to apply the preceding sentences, and direct us how we should perform the following confession ;"—a confession eminently evangelical,—in exact conformity to the language and spirit of the scriptures, and suited to our condition as sinners, and suppliants at the throne of grace. "Wisely has the church ordered that when we meet together to present our united tribute of prayer and praise to the Father of mercies and God of all consolation, we should first deplore our unworthiness at his footstool, by making an open and sincere confession of our manifold sins and wickedness."

This "general confession" is to be said by *the whole congregation* after the minister, *with an humble voice* ;" as better calculated to bring it home to the heart of each individual, and make it more personal and affecting, than if he had silently assented to it, on hearing it read. It is also to be said "kneeling ;" a posture in prayer unquestionably the most devotional and proper—most fitted both to express and excite inward humility—and "for which we have the example of our Saviour, and of all good men in all ages."

Immediately after the general confession there follows "*the declaration of ABSOLUTION, or Remission of sins*," for which two forms are appointed, either of which may be used, the first *declaratory* and the second *petitionary*. That which stands first in order, in our service, "is a declaration and assurance of God's forgiveness, on certain conditions to be performed by us ; and it is "*to be pronounced by the PRIEST*," as God's commissioned officer,

or herald, it being a peculiar part of his high office ; for which reason a deacon, when he officiates, is never to use it. It is also to be pronounced by the priest "*alone*," (not by the people and him jointly) "*standing*;" this being a posture most suitable to the character he bears, and the authority by which he speaks ; "*the people still kneeling*;" to express their profound humility and reverence to their great Creator, whose gracious message of pardon they are to receive from the mouth of his priest ; and likewise to be in a proper posture for prayer, to which they are now directed. The absolution consists of two distinct parts ; first, a general declaration of the mercy of God to returning sinners, and an assurance of his pardon to us, on condition of our 'true faith and hearty repentance ;' and secondly, an admonition to us, to implore the assistance of his Holy Spirit ; in order to enable us to perform those conditions, and thereby to render this pardon effectual to our eternal salvation."*

"The minister does not presume to pardon or absolve in his own right, nor to publish absolution in his own name, but only in the name or power of God. Nor is the declaration absolute, and without condition or limitation ; it is restricted to such only as "truly repent, and unfeignedly believe his Holy Gospel."

The next form of absolution is *petitionary* ; invoking the blessing of pardon and deliverance from sin, strength and confirmation in all goodness, and everlasting life hereafter, through the merits and mercies of Jesus Christ our

* Waldo's Lectures, p. 40.

Lord. “And since this prayer for absolution is made by a commissioned ambassador of Christ, and is grounded on the divine promises, we need not doubt but God will mercifully pardon all those for whom it is offered up, if with hearty repentance and true faith they turn unto him.”

“At the close of the absolution is the following rubric; *‘the people shall answer here, and at the end of every prayer, AMEN.’* “The practice of signifying assent by the word amen, was common in the Jewish church. So it was also in the christian church, in the apostles’ days; ‘How shall he, that occupieth the room of the unlearned, say amen, at thy giving of thanks, seeing he understandeth not what thou sayest?’* Ecclesiastical writers inform us that it used to be pronounced audibly and fervently; each one expressing his own faith or desire, and animating that of his fellow-worshippers. We should therefore give this proof, among others, that we not only hear the service with attention, but join in it with earnestness.”

Next follows the *Lord’s Prayer*; which, with equal judgment, and piety, is assigned the first and chief place in the petitionary part of public worship, all which precedes it being more properly preparation for prayer than prayer itself. “And since it is the form of prayer taught by our Lord to his *disciples*, it seems most proper for us to use it when we have approved ourselves his real disciples by repentance of our sins and faith in his offers of

* 1 Cor. xiv. 16.

mercy ; and since it thus becomes a badge of our discipleship, the rubric has provided that it shall be repeated *audibly by the whole congregation.*”

“ After instructing us in the *general confession* of our sins, and by the *declaration of absolution* encouraging us to address God as our *Heavenly Father*, in the divine form taught us by his Son, the church conducts us from penitence and prayer, to praise and thanksgiving. The versicles which follow the Lord’s Prayer are designed to prepare the way for this transition—

Min. ‘O Lord, open thou our lips,’

Ans. ‘And our mouth shall show forth thy praise ;’ They then repeat the *Gloria Patri*, as it is called, from the two first words in Latin, which signify “Glory be to the Father.” The rubric here directs the congregation to *stand up*, and requires them to continue standing till the psalms are ended. This is the proper attitude of praise. It indicates the elevation of our hearts, and denotes that we are actively engaged in the service.

After the doxology the minister and people unite in that impressive Alleluia—

Min. ‘Praise ye the Lord.’

Ans. ‘The Lord’s name be praised.’

These versicles are called *responses*, from their being repeated by the minister and people alternately : the minister beginning, and the people answering, or *responding*. “ It only remains to be observed on this subject, that in this responsive part of worship, all the congregation should join *audibly*, and *earnestly*. To hear the soft voices of female piety, and the lisping tones of infancy,

joining in concord with the stronger sounds of manhood, must afford delightful harmony to those who have any just sense of the beauty of holiness." I know of nothing calculated to give us a more descriptive and affecting idea of the joys and blessedness of heaven, than to be present in a numerous congregation, thus devoutly engaged in celebrating the goodness and loving kindness of God. It is like the worship of the Seraphim, "crying one unto another, and saying, Holy, holy, holy, is the Lord of Hosts."* But unless this duty be attended to by the congregation at large, the intention of the service is defeated, and its beauty and solemnity lost. It is not enough that a few faint voices are heard; the whole congregation should with one heart, and with one mouth, glorify God, and their united answers should resemble 'the voice of many waters.'† Let every one consider it a sacred duty to *repeat aloud*, the parts in the service assigned to the people. He will thus enjoy the satisfaction and the profit to be derived from performing his part of the important duty of worshipping God. His *confession* will be rendered more earnest, his *supplications* more lively, and his *praises* more ardent, and while he imparts animation to the minister, by his hearty response, both will derive new energy from the mutual aid, and the worship of the sanctuary will ascend as acceptable incense to the Lord of Hosts."

Immediately after the response—"The Lord's name be praised"—the ANTHEM, called the *Venite*, is said, or

* Is. vi. 3.

† Rev. xiv. 2.

sung, and then the “PORTION of *Psalms*,” or one of the “SELECTIONS of *Psalms*,” is read by the minister and people alternately. This is a most animating, edifying, and delightful part of worship, when properly conducted, and is obviously calculated to keep up the attention and assist the devotion of the people. The *Psalms*, which formed a principal part of the temple service of the Jews, have always been used in the Christian Church, from the days of the Apostles. They are, as the pious Bishop Horne beautifully observes, “an epitome of the Bible, adapted to the purposes of devotion. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption.”*

“After the *Psalms* follow the Lessons. For having, according to the Exhortation, ‘set forth God’s most worthy praise,’ we proceed to ‘hear his most holy word.’ The order in which the books of both Testaments are read, is that in which they stand. Only in the Old, the Prophet Isaiah, containing the fullest predictions of Christ’s

* Bishop Horne’s Preface to the Commentary on the *Psalms*;—a work which for purity of thought, beauty of imagery, eloquence of diction, and fervour of piety, is not excelled by any uninspired composition.

coming and kingdom, is placed at the approach of his nativity; and in the New, the Gospels and Acts are the Lessons for the morning, and the Epistles for the afternoon. In this manner, we make provision for every day in the year; and hence one great recommendation of daily attendance on public prayers, where there are opportunities for it, is, that by means of it we shall proceed regularly through the sacred writings, and preserve the due connexion of the several discoveries, made in them to man. But for the first Lessons on Sundays, those chapters of the Old Testament are selected, which appear to be most useful. The second Lessons being from the New, there was no necessity, and little room for choice. And to Holydays such portions of both are adapted, as best agree with the occasion.”*

To each Lesson succeeds a Hymn or Psalm. In the circle of christian duties, there is none more delightful, none more generally necessary than that of praise. As God in every thing shows mercy, so must we “*in every thing give thanks, teaching and admonishing one another in Psalms and Hymns and spiritual songs, singing with grace in our hearts unto the Lord.*” Hymns of praise are peculiarly becoming in the house of God; and from the days of our Saviour and his Apostles to the present times, the recitation of songs of thanksgiving has ever constituted one principal part of the public worship.

That sublime Hymn, the *TE-DEUM*, so called from the first words of it in Latin, has been used by the whole

* Abp. Secker's works, vol. iii. p. 420.

Western Church at least 1200 years. It is an unrivalled composition, and has ever since its introduction into the Liturgy been deservedly held in the highest estimation. Another Canticle, or song of praise, called the *Benedicite*, is allowed to be substituted; but the former is most frequently used, and the latter only upon particular occasions; it however contains a noble acknowledgment of the glory of God in his works of creation.

After the second lesson in the morning service, is appointed either the 100th Psalm, or the Prophecy of Zacharias, in St. Luke, the former called *Jubilate Deo*, and the latter *Benedictus*, from the initial words in Latin; both of them admirably suited to the occasion on which they are here introduced, the devout expression of thankfulness and praise.

Then follows the CREED. That which stands first in order, in our Liturgy, is called the Apostles' Creed; because it contains an excellent epitome of the doctrines which they taught; expressed, as nearly as possible, in their own words. "Our Church has with great propriety given it a place in the daily service, since we cannot be too often reminded of those fundamental articles of our belief, on which we build our divine worship; and she has wisely directed us to repeat it *aloud*, because as *with the heart man believeth unto righteousness*, so *with the mouth confession is made unto salvation*. Rom. x. 10. We are to repeat it *standing*, in token that we are determined to defend and maintain the faith, which we profess. And it is placed *before* our prayers, that we may duly consider who it is we are to pray to, what blessings

we are most earnestly to implore, and for what mercies we are principally to return thanks.”* There is a general practice in our Church, founded on ancient usage, of *bowing* at the name of Jesus, in the Creed; a very decent and proper custom, probably suggested by that expression of St. Paul, *that at the name of Jesus every knee should bow*. Phil. ii. 10.

After the *Apostles’*, follows the *Nicene Creed*, so called from the council of *Nice*, A. D. 325, when it was drawn up; and was designed to establish more fully the divinity of the Son, and of the Holy Ghost, against the heresies which, at that time, began to prevail in the Church. With respect to these Creeds, it is left optional with the minister to use either the one or the other.

After our Creed, we go on to our petitions. “We now enter solemnly on the remaining part of divine worship, supplication and prayer; *to ask those things which are requisite and necessary, as well for the body as the soul*. Having repeated our Creed together, professed one faith in God, and declared our unity and fellowship with each other, we have cause to hope that our prayers will prevail, since they are begun in faith and charity. We have all owned that we have *one Lord* and *one faith*; and now we are preparing, as brethren and fellow-servants in Christ, to unite our prayers, and humbly to present them to the throne of grace. The minister begins with an ancient form of salutation, taken out of the Holy Scriptures, in the affectionate phrase of Boaz to his reapers,

* Waldo’s Lectures on the Liturgy, p. 120.

the Lord be with you.—Ruth ii. 4. Here the minister blesseth the people, in order to prepare them for this holy work; and the people pray for him in the discharge of it, replying, in the language of the Apostle, *and with thy Spirit.*—2 Tim. iv. 22.

“Before we kneel down, the minister addresses the congregation in that most ancient form, *Let us pray*; calling upon them to join, with seriousness and devotion, in the prayers which follow. He does not take this office entirely upon himself, saying to the people, *Hear me pray*, but **LET US PRAY.**”* “It is an exhortation to the faithful performance of the most solemn and interesting duty in which a human being can engage. It is an invitation to draw near to God, to cast ourselves at his footstool, to lift up our voices at the throne of his grace, to deprecate those judgments which our sins have deserved, and to supplicate that mercy without which we must perish.”

“The people being thus solemnly called to the duty of prayer, both minister and people proceed to address God in a few short **VERSICLES** taken from the Psalms, beseeching him to grant them those spiritual blessings of *mercy and salvation, of inward purity and grace*, which are the principal subjects of the following prayers. These prayers are divided into short **COLLECTS**, in order by this variety to quicken our attention; to impress on us more deeply the attributes of God, with which every prayer commences, and the merits and mediation of Christ, with

* Jenkin on the Liturgy, p. 104.

which every prayer concludes ; and by the frequency of saying *Amen*, to warm our hearts, and to inflame the ardour of our supplications.

“ When the communion service is not read, the *collect for the day*, which is always used in the evening, is used in the morning service. After this, follows in the *morning*, the collect for *external*, and in the *evening*, the collect for *internal* PEACE. Then succeeds in the *morning*, a collect for GRACE to avoid all temporal and spiritual evil through the day ; and in the *evening*, a collect for AID AGAINST THE PERILS of the night. Then follow prayers for the CIVIL AUTHORITY, for the CLERGY AND PEOPLE, and a solemn and pathetic PRAYER FOR ALL CONDITIONS OF MEN.

“ In the morning service, on *Sundays, Wednesdays, and Fridays*, instead of the last two prayers, the LITANY is to be read. It is as the word implies, a GENERAL SUPPLICATION, in which both ministers and people supplicate, with more than usual earnestness and ardour, deliverance from temporal and spiritual wrath, as well as all needful blessings of soul and body ; and may be pronounced one of the most sublime, affecting and animating offices of devotion that can possibly be formed.”*

At the close of the litany there is a form of GENERAL THANKSGIVING, acknowledging the “ goodness and loving kindness” of God, “ to us, and to all men,” and praying that the sense of his mercies may lead us to glorify him by the holiness of our lives.

* Bp. Hobart’s Comp. for the Book of Com. Prayer, pp. 35, 37.

“Last of all, the several requests which we have offered up in separate collects, are now together enforced in the prayer of ST. CHRYSOSTOM, which was composed by that great bishop and ornament of the Greek church upwards of fourteen hundred years ago. It is proper that in the close of our prayers we should first reflect on all those great and necessary petitions we have made, and then, not only renew our desires that God may grant them, but also stir up our hearts to hope he will. To this end we address ourselves in this prayer to the second person in the glorious Trinity, our blessed Saviour, and plead the gracious promise he made to us when on earth, *that where two or three are gathered together in his name, he would be there in the midst of them*, Matt. xviii. 19, 20, and *grant their requests*. However, since we may ask some things, which he may not think convenient for us, we submit our prayers to his heavenly will, and humbly ask that he would *fulfil our desires and petitions, only as they are most expedient for us*; begging nothing positively, but what we are sure we cannot be too importunate for; that is, *in this world knowledge of his truth, and in the world to come life everlasting*.”*

“In pursuance of the constant practice of the church in all ages, we conclude our service with a *blessing*, or *benedictory prayer*. That which we here use is taken from the end of St. Paul’s second epistle to the Corinthians; and being therefore indited by the Holy Spirit, is certainly most fit and proper to be repeated in every

* Jenkin on the Liturgy, p. 112.

christian congregation. It is a solemn invocation of each Person in the sacred Trinity, to bestow his blessings upon us. It contains the whole order of our salvation; *the grace of our Lord Jesus Christ*, for our pardon, *the love of God*, the Father, to supply us with all outward blessings, *and the fellowship of the Holy Ghost*, to fill us with all inward graces, and not only for the present, but to remain and *be with us all for evermore. AMEN.*

“After this prayer, which concludes the proper morning service, and also immediately before the sermon, some verses from the PSALMS IN METRE are sung. The *singing of the praises* of God is so important and delightful a part of public worship, that it is the obvious duty of every person in the congregation to endeavour to perform it with propriety and devotion.”

On *Sundays*, and *other holy days*, though there be no actual communion, the church enjoins the communion service to be read to the end of the gospel, concluding with the blessing.*

“For this two reasons may be given. The one is, that it is intended to put us in mind of our obligation to communicate more frequently than we do; the other, that those parts of the service, appointed to be used when there is no communion, are such as we may always attend to, and join in, with great propriety, whether we communicate or not. In the first and purest ages of the church, the Eucharist, or the celebration of the Lord’s supper, made a constant part of the daily service; agree-

* Rubric at the end of the Communion Service.

ably to what we read in the Acts of the apostles, chap. ii. 46, of their *continuing* DAILY *with one accord in the temple*, and BREAKING BREAD, &c. Afterwards, as piety and charity decreased, this heavenly banquet, this feast of love, was celebrated only on Sundays and holy days; and on all such days our Church still directs *a part* of the office to be used, to remind us that we ought to join *in the whole*.”*

It begins very properly with *the Lord's Prayer*, and with an excellent prayer for the purification of our hearts. We next come to the TEN COMMANDMENTS, which the priest is directed to “rehearse *distinctly*, the people still *kneeling* ;” both to show their reverence of the Divine Lawgiver, and to be ready to offer up their humble petitions for mercy and grace, at the end of each Commandment.”

“After the commandments, follow the *Collect, Epistle*, and *Gospel*, for the day. The congregation, who are supposed to sit during the Epistle, as soon as the Gospel is announced stand up, as being the attitude of praise, and bless God for the glad tidings of salvation, by pronouncing aloud—*Glory be to thee, O Lord* ;” a portion of the PSALMS IN METRE are sung after the Gospel has been read; the SERMON next follows, and then it is customary for the minister to repeat one or two collects from the Liturgy, selecting such as are more immediately applicable to the subject of his sermon.

After the solemn BENEDICTION, with which the service

* Waldo on the Liturgy, p. 297.

concludes, the congregation should continue kneeling, for a few moments, in silent prayer to God for his grace and blessing on the solemnities in which they have been engaged.

“ Thus we have gone through our public service from one end to the other, from the exhortation to the blessing ; and we may well close with that exclamation of the prophet concerning Zion, ‘ How great is its goodness, and how great is its beauty ! ’ To those who join seriously and devoutly in the Common Prayer, it will, next to the holy Eucharist, appear to be the most noble and comfortable exercise that religion doth afford ; it will increase their graces, multiply their blessings, and fit them for the never-ceasing service of the heavenly choir. May the God of peace therefore increase our love to these prayers, and to one another ; may he give us pious and zealous priests, devout and well-disposed people, that we may have full churches, frequent prayers, and fervent charity ; than which nothing will more conduce to the public happiness of this nation, and the salvation of all our souls.”*

* Dr. Comber, as quoted in Waldo's Lectures, p. 326,

CHAPTER IV.

OCCASIONAL PRAYERS AND THANKSGIVINGS.

We have already spoken of the *comprehensiveness* of the Liturgy, and shown that the Church has made ample provision for all the wants of her children, whether individual or national, public or private, civil or social. In her forms for the daily morning and evening service, and more especially in her incomparable *Litany*, “whatever relates either to ourselves or others, whatever conduces to our happiness in this world or in the world to come, is comprehended in some or other of the petitions.” Many of those supplications which are in themselves *general*, each individual worshipper may apply to his own particular case, to the exigencies of his family, his state, or the nation at large; and thus they become in some sense *special* prayers. For example, when “we commend to God’s fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate,” we do, if I mistake not, generally call to mind some persons of our acquaintance who are suffering under these afflictions. When we pray for all who are “sick,” in “prison,”—for the “fatherless and widows,” the “desolate and oppressed,” our thoughts naturally dwell on individuals whom we know need the consolations and supports of divine grace, under one or other of these calamities; and although

we pray for *all* who are thus afflicted, yet there is a mental ejaculation of—" *so especially for these,*" our friends and relatives.*

But "though the various miseries of mankind are exactly enumerated in the Litany, yet they are but barely mentioned there, and at some times some particular evils lie so heavy upon us, and some great mercies are so necessary for us, that it is requisite we should have solemn forms to annex to this office, that so it may fully suit all our necessities." There are many occasions, both of a public and private nature, which require a more especial form of prayer or praise. These are admirably provided for, in those truly excellent "prayers and thanksgivings" appointed to be used at such times. The first of these is that full and comprehensive "*Prayer for CONGRESS, to be used during their session,*" drawn up by the compilers of our Liturgy in obedience to the instructions of scripture, and especially to that request of the Apostle Paul—*I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.* 1 Tim. ii. 1, 2.

"The prayer for congress is not only an admirable form of devotion for general use, but affords the most excellent instruction to the members of that assembly; who should learn from hence to make 'the advancement of God's glory, the good of his Church, and the safety, hon-

* See a striking anecdote in illustration of the *comprehensiveness* of the Liturgy at pages 171-2.

our, and welfare of his people, the constant and invariable object of their deliberations. To this end they should banish from their breasts all considerations of private interest, and local or party attachment, and should always remember that ‘peace and happiness,’ which we daily pray for, can never be obtained or preserved, without the establishment of ‘truth and justice, religion and piety ;’ for *righteousness alone exalteth a nation, but sin is ■ reproach*, and will in the end bring ruin and destruction to *any people*. (Prov. xvi. 34.) But whether our governors and legislators do *their* duty or not, we must be careful not to neglect *ours* ; which is, to speak of them with respect, to submit to the laws they enact, and to pray fervently to Almighty God, that he will direct their councils according to his will, and *teach our senators wisdom*.”*

There are also special and appropriate prayers for deprecating the evils of *drought, of deluge, of war, of pestilence, of famine*—those terrible scourges with which Jehovah sometimes sees fit to visit the sins of a nation. Who that has ever joined with the congregation in God’s temple, in praying to be delivered from either of these, has not called to mind the supplications of Solomon at the dedication of the Jewish temple?—“*If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar : if their enemies besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be ; what prayer and supplication soever be made by any man, or by all thy people Israel,—then hear*

* Slightly altered from Waldo, p. 170.

thou in heaven, thy dwelling place." And who that has not been encouraged to "*ask in faith, nothing wavering,*" by that gracious answer to Solomon's prayer, "*mine eyes shall be opened, and mine ears attent unto the prayer that is made in this place?*"

There are also forms of thanksgivings provided for corresponding blessings, to be offered up when our prayers have been answered. All the prayers and thanksgivings we have now noticed are for averting public calamities, for calling down public blessings, or for acknowledging those already received.

There are, in like manner, forms for such distinguished *private mercies*, or such *individual wants*, as seem to require *public prayers and praises*. These are among the most comforting provisions of the church, and it is much to be lamented that they are not more generally used, on the occasions to which they are appointed. How exceedingly appropriate are the prayers "*for a sick person,*" "*for a sick child,*" for "*a person, or persons, going to sea,*" "*for a person under affliction;*"—and the thanksgivings, too, "*of women after child birth,*" "*for a recovery from sickness,*" "*for a safe return from sea!*" Now, if any one is desirous of having these occasional prayers read for himself, his family, or his friends, it is obviously proper to *request* the clergyman to use them; indeed, the expression that occurs in each of them,—"*thy servant for whom our prayers are desired,*" or, "*who desireth to return thanks unto thee,*" plainly shows this. No doubt the minister is rarely called upon to read them, solely because his people do not well con-

sider their importance ; for a moment's reflection must convince every pious person that he can no where look for success to his prayers, so certainly as in the house of God ; to say nothing of the acknowledgment thus publicly made of our entire dependance on the Divine power, and unreserved trust in the Divine goodness. So far our example is of great weight ; it is "letting our light shine before men" in such a way "that they also may glorify their Father who is in heaven." The occasional prayers for persons who are sick, in affliction, on the sea, or "for a sick child," ought always to be used by those "who profess and call themselves christians," whenever their situation and circumstances render them applicable. And whenever any signal mercies have been received for which special thanksgivings are provided, these also should be offered up agreeably to the Psalmist's pious resolution, "*I will pay my vows unto the Lord now in the presence of all his people.*"

St. James not only delivers this injunction to christians,—"*Is any sick among you? let him call for the elders of the church ; and let them pray over him ;*"—but he gives this further direction, "*Pray one for another, that ye may be healed.*" And when St. Peter was in prison, and consequently exposed to imminent danger, we read that "*prayer was made without ceasing of THE CHURCH unto God for him ;*" the result shows how efficacious prayers may, be when offered up in public by faithful and pious worshippers. It is then both the duty and the interest of every christian to ask to be remembered in the prayers of the congregation ; and he will

esteem it one of his greatest privileges, not only in the private devotions of his closet, but in the more solemn offices of the church, to comply with the rule of the apostle,—*In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.*

CHAPTER V.

FAMILY PRAYER.

As the church has set forth some admirable "*forms of prayer to be used in families*," this seems to be the proper place to say something on the advantages and pleasures of family devotion.

This branch of the christian's duty is perhaps more generally neglected, even in pious families, than almost any other; although it would seem to be a part of worship due to our Creator and bountiful Benefactor, in which every parent would delight to engage. No doubt the neglect arises, in most cases, from a want of confidence and resolution to *begin* the pious work of calling our children and servants together, and making them kneel around us, while we present our supplications and praises to "the God who heareth prayer." But we are persuaded that when a *beginning* has once been made, no master of a family will wish to lay it aside; on the contrary, the moments spent in the morning and evening devotions of his household, will be the happiest of the day. Let every parent be prevailed upon to make the attempt for a single week, or month, at least; using the forms set forth in the prayer-book, or some one of the numerous manuals of devotion intended for family worship. He will soon feel the good effects on his own religious character, and discern its blessed influences on the conduct of those entrusted to his care.

There are few parents, whatever may be their own feelings on religious subjects, who do not wish to see their children virtuous here, and happy hereafter ; but how can they expect this, if they do not set them the example of ■ holy life ? And what, I would ask, is calculated to make a deeper and more favourable impression on the tender minds of his offspring, than the habitual reverence with which they see their earthly parent approach the throne of their heavenly Father, to offer unto him the incense of their prayers, thanksgivings and praise ? The influence of these consecrated seasons is felt even when the domestic circle has been broken up, and its members have been “separated long amid the world’s wide way ;” and it was from the cherished recollection of these hours of family prayer, that ■ learned and pious prelate is said to have “very often and publicly blessed God that he was born and bred in ■ family in which God was worshipped daily.”

No ties are so strong, or so lasting, as those of religion. The bonds of kindred and affection may unite us on earth ; but those of religion alone will continue to unite us closely and indissolubly in heaven. In the family circle, the happiness of *one* is the happiness of *all*. They have the same views, the same feelings, the same interest ;—“*if one member suffer, all the members suffer with it ; or if one member be honoured, all the members rejoice with it.*” Assembled around the family altar, having the same favours to ask, the same mercies to acknowledge,—husband and wife, parents and children, brothers and sisters, here unite, with a oneness of interest and feeling, in praying for

blessings on each other. How grateful does the incense of their prayers and praises ascend before the mercy seat of him, "who sitteth between the cherubim!" How acceptable is this "sacrifice of a sweet savour," rising pure and fresh from the altar of holy and united hearts! Surely "*God, even their own God, will give them his blessing!*" They have here commenced on earth those delightful exercises of devotion, which they hope to continue more perfectly in that temple above, in the same happy union. Here all is the spirit of order, harmony and love. Religion, as it is with them the most important concern, so it begins and closes the duties of the day. In the morning they unite in rendering thanks to him, who has so mercifully preserved them through the dangers of the night, and in requesting his blessing on their respective labours; and in the evening they again assemble to acknowledge the favours which they prayed for and have received, and to commit themselves to the protection of him, who neither slumbers nor sleeps.

O, happy family! O, blessed society! where religion is thus made the handmaid of pleasure! Where she is invoked to lend her aid to lighten the toils and cares of the world, to give a pure and holy zest to the rational and refined enjoyments of life, and to cherish and strengthen the kindest feelings and the holiest charities of our nature! Here you may behold the original of that beautiful, and bright, and glowing sketch, drawn by a master's hand; "In a holy christian family, we see the old and young linked together, comforting themselves, strengthening and edifying one another, in the holy bands of brotherly

love, natural affection, and christian charity. 'They pray together, and for one another. 'Together they read the scriptures; and they are glad to repair together to the house of the Lord, in search of needful help, and to declare his goodness and mercy to the children of men. 'They bear one another's burdens. 'They weep together, and rejoice together; and live together in unity; and their prayer is, that after they are once torn asunder here, and divided, they may all be found worthy in the end to meet again together in heaven, a happy family, no more to part, even unto everlasting; receiving the end of their faith, the salvation of their souls. So, indeed, it shall be through his might who has gone before. And this is the perfect consummation in bliss of a holy family."

So natural, easy and delightful are all the duties connected with family religion, so necessary is it to our own happiness and the temporal and eternal well-being of those around us, that we see not how any parent can neglect it. And yet how many, who are otherwise pious and exemplary in their lives, never think of calling their household together to "serve the Lord," unless a minister happens to be present, to lead their devotions. This ought not so to be. If a parent would discharge his duty faithfully to his God, his family, and himself, if he would see his children growing up in the nurture and admonition of the Lord, that they may be useful here, and happy hereafter, he must not only pray *for* them, but *with* them. Then shall "his children be like olive-plants round about his table; and the Lord shall bless him out of Zion."

CHAPTER VI.

HOLY DAYS.

“The Holy Days observed by our church are either *weekly* or *annual*. Of the first sort are all the SUNDAYS in the year. To the second class belong the NATIVITY of our Lord, GOOD-FRIDAY, the day of the ASCENSION, and all those usually denominated SAINTS-DAYS.” These have been so arranged that the whole gospel plan of salvation may be regularly unfolded, in a connected and systematic order, its doctrines clearly explained, and its duties faithfully enforced. By this means the church has taken care that her members be duly instructed in all the primary articles of faith and practice. The collects, epistles and gospels are therefore appointed upon special relation to the time wherein they are read. “And it is admirable to see,” says Bishop Overall,* “with what order and wisdom all things are disposed, that they might be the more suitable for putting us in mind of what we are about, or what we have to do. The whole year is distinguished into two parts; the one to commemorate Christ’s living here on earth, and the other to direct us to live after his example. For the first, are all the Sundays appointed from Advent to Trinity Sunday; for the second, all the Sundays from Trinity to Advent again. And because the first part is conversant about the life of

* Quoted in Bishop Brownell’s Family Prayer Book, p. 84.

Christ, and the mysteries of his divine dispensation, therefore, beginning at Advent, is the memory of his incarnation celebrated; and after that, his nativity; then his circumcision; his manifestation to the Gentiles; his doctrine; his miracles; his passion; his burial; his resurrection; his ascension; his sending of the Holy Ghost; all in the most perfect order: in all which we see the whole story and course of our Saviour in manifesting himself and his divine mysteries to the world. So that the gospels, read through this part of the year, have their chief end and purpose to make us know, and remember orderly with grateful hearts, what excellent benefits God the Father hath communicated to us, first by his Son, and then by his Holy Spirit; for which unspeakable goodness we fitly end this division of the year, with giving praise and glory to the whole blessed Trinity.

“The second part, which contains all the Sundays after that till Advent, being for our guidance during our pilgrimage in this world, hath such gospels in order appointed, as may most easily and plainly lead us in the true paths of christianity: that those, which are regenerated by Christ, and initiated into his faith, may know what virtues to follow, and what vices to eschew. Thus, in the first part, we are to learn the mysteries of the christian religion; and in the second, to practice that which is agreeable to the same. For so it behooves us, not only to know that we have no other foundation of our religion, but Christ Jesus, born, and crucified, and risen for us; but also to build upon this foundation such a life as he requires of us.”

It is worthy of notice, that the EPISTLES and GOSPELS, daily read by us, have been received by the church for more than thirteen hundred years; having been selected, as is supposed, by St, Jerome, in the fourth century. The COLLECTS, too, are many of them equally ancient; and all of them are admirably suited to the several occasions for which they were framed.

We can only give a brief and hasty view of the principal Holy Days of the church. Those who wish to see the subject fully and ably discussed, are referred to "Nelson's Festivals and Fasts," or to the useful abridgment of that work by the lamented Bishop Hobart.

"The church," it has been well remarked, "computes the beginning of the year, and renews the annual course of her services, at the season of Advent. She does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on *her years* with him, who, being the true SUN OF RIGHTEOUSNESS, began now to rise upon the world, and as *the Day-star on High*, to enlighten them that sat in spiritual darkness."

The four Sundays preceding Christmas are called ADVENT SUNDAYS, because they are designed to prepare us for celebrating, with becoming solemnity and joy, the first advent of the Messiah, or his coming in the flesh, as our *Saviour*; and to direct our thoughts to that second Advent, when he will come as our *Judge*, "in the glory of the Father, with the holy angels." We are then called upon to celebrate the great mystery of our Lord's incar-

nation in the festival of CHRISTMAS DAY,* when he humbled himself to be born of a virgin, and came down to earth to visit, to redeem, and to save us. This feast of

* In reference to the ancient custom, still retained, of decorating our churches with evergreens on Christmas-day, a few remarks may not be deemed inappropriate in this place.

Of the three grand festivals ordained by Jehovah himself, to be annually observed among the Jews, that of the FEAST OF TABERNACLES was celebrated with the greatest demonstrations of joy.

"It was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the wilderness. (Lev. xxiii. 34—43.) And when its observance was restored under Nehemiah and Ezra, after the return from Babylon, the prophet gives the people this command, "Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written." (Nehemiah viii. 15.)

"During the continuance of this feast, they carried in their hand branches of palm-trees, olives, citrons, myrtles, and willows; singing *Hosanna, Save I beseech thee*, (Psalm cxviii. 25.) in which words they prayed for the coming of the Messiah. These branches also bore the name of Hosanna, as well as all the days of the feast. During its continuance they walked in procession round the altar with the above-mentioned branches in their hands, and the sound of trumpets, singing Hosanna; and on the last or seventh day of the feast, they compassed the altar seven times. This was called the Great Hosanna. To this last ceremony St. John probably alludes in Rev. vii. 9, 10, where he describes the saints as standing before the throne '*clothed with white robes AND PALMS IN THEIR HANDS; and saying SALVATION (Hosanna) to our God who sitteth upon the throne, and unto the Lamb.*'"—*Horne's Int.* vol. iii. p. 338.

When the evangelical prophet would represent the glory and stability of the Messiah's reign, and the blessings of gospel times, he uses this elegant and appropriate imagery: *I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine-tree, and the box-tree together.* (Is. xli. 19, and lv. 12, 13.) And again, in language inimitably beautiful, *The glory of Lebanon, (the cedar) shall come unto thee, the fir-tree, and the pine-tree, and the box, together, TO BEAUTIFY THE PLACE OF MY SANCTUARY.* (Is. lx. 13.)

These, with many other like expressions, to be met with in the

our Saviour's nativity was probably of primitive institution, and has been observed, from time immemorial, on the 25th day of December. In the opinion of the learned Selden, this was the exact day on which Jesus Christ was born.*

As the day of our blessed Saviour's crucifixion is one of the highest possible interest and solemnity, it is preceded by a season of more than ordinary abstinence, humiliation and prayer, commonly called **THE SEASON OF LENT**; which continues forty days, in imitation of Moses and

Prophets, led the Jews, it is said, to expect the Messiah's Advent about the Winter Solstice—when evergreens flourish—which was anciently the 25th of December; the very day on which we now commemorate our Saviour's birth. Accordingly, when he came, they welcomed him with the same expressions of joy, with which, at their feast of tabernacles, they had been accustomed to anticipate his coming. They "*cut down branches from the trees, and strewed them in the way;*"—"they took branches of palm-trees, and went forth to meet him." "And the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest,*" (Matt. xxi. 8, 9. John xii. 13.)

Were not these natural and proper methods of expressing their boundless joy at finding their hopes accomplished? Was there any thing superstitious in *strewing branches of trees* in their King Messiah's way? Was it irrational, or absurd, to *take branches of palm-trees* and go forth to meet him? Certainly not! Never, then, let it be accounted superstitious, or absurd, for christians to use similar methods of testifying their joy on this holy day. Let our temples be ornamented with those appropriate emblems of the church's beauty, and glory, and permanency—the graceful fir—the ever verdant pine—the fragrant myrtle—the majestic and enduring cedar. Let these, and all other evergreens of the forest—fit representations of the blessings which JESUS CHRIST came to give—be annually brought to **BEAUTIFY THE PLACE OF HIS SANCTUARY.**

* See a sermon by the author, entitled "the Church and her Holy Seasons vindicated:" where the proof of this matter is fully considered.

Elias, in the Old Testament, and more especially after the example of our Saviour, in the New, who fasted forty days and forty nights, for our sakes. The selections read from scripture at his holy season are calculated to excite in us deep and unfeigned repentance for our past sins, and greater watchfulness for the time to come.

After having commemorated the sufferings and death of Christ, in the services of GOOD-FRIDAY,—so called from the blessed effect of our Saviour's sufferings, and the infinite *good* purchased for us by his death,—we are next called upon to celebrate his resurrection in the feast of EASTER-SUNDAY. On this "*Queen of Festivals*," as the primitive christians were wont to call it, such portions of scripture are read as best explain the all-important doctrine of the resurrection, and instruct us that "as Christ died and rose again for us, so should we die unto sin and rise again unto righteousness." We are also reminded of that most consolatory truth, to every pious soul, the future glorious resurrection of these perishable bodies, when *this corruptible shall put on incorruption, and this mortal be clothed with immortality*, and death itself be *swallowed up in victory*.

The next important festival is that of our Lord's ASCENSION into heaven, and his session at God's right hand. In the Lessons, Epistle and Gospel for this day, Christ is represented to us as taking possession, in his human nature, of his heavenly kingdom, there to exercise the offices of Prophet, Priest and King to his people; and we are instructed to *seek those things which are above, where Christ sitteth on the right hand of God*.

The festival of WHIT-SUNDAY next follows, when we commemorate the miraculous effusion of the Holy Ghost on the Apostles, upon the day of the Jewish Pentecost, fifty days after our Saviour's resurrection. The selections for this day are such parts of scripture as exhibit the Divine nature and office of the Holy Spirit, and the necessity of his ordinary influences to "direct, sanctify, and govern" the hearts of men,—to fit them, by internal purity and holiness, for the presence and fruition of God.

Having now ascribed glory and praise to each of the three Persons of the mysterious Godhead—the FATHER, the SON, and the HOLY GHOST—the Church very properly closes all her important festivals, by setting apart one particular day for commemorating the unity of the adorable and incomprehensible TRINITY—three Persons, but one God—into the name and belief of whom we were baptized, and in which "true faith" we now beseech Almighty God "evermore to keep us stedfast."

These are the holy days on the observance of which the Church lays most stress, not merely because they are distinguished by great events; but in order that her children may be duly instructed in doctrines and duties of the first importance; *that the man of God may be perfect, thoroughly furnished unto all good works.*

She has furnished this plan in obedience to that apostolic precept,—*Let all things be done decently, and in order.** With what *decency*, and in how much *order*, our sublime services are conducted, has been fully shown. But she had also another motive. She remembered that other apos-

* 1 Cor. xiv. 40.

tolic rule, *Let all things be done unto edifying.** And how far she has succeeded in this respect, any person acquainted with her Liturgy can determine. Considering “*all scripture as given by inspiration of God,*” and “*profitable,*” too, she has not left it in the power of her ministers to exclude the Word of God entirely from their places of public worship, and to substitute in its stead their own uninspired effusions; nor has she left it to the discretion of each individual minister to select what portions he thinks fit, and to read as much or as little as he pleases. But, exercising a wholesome control over her Clergy, and consulting the religious welfare of all, she has provided that most of the Old Testament be read through *once*, and the New Testament *twice* in a year.

With such a provision, however imperfect may be the preaching of the minister, the people have an opportunity of hearing the pure and living Word read in such an harmonious order, as that it may be best understood, and most profitably applied, by the simple and unlearned. By a little attention to the lessons, gospels and epistles for each season, it will be seen with what admirable judgment they are selected, and suited to the occasion. The *second* lesson will generally be found to illustrate the *first*, and the Epistle and Gospel to explain each other; thereby making scripture its own interpreter. While “*all things are thus done decently and in order*”—all things are also done, as the Apostle would have them, “*unto edifying.*”

* 1 Cor. xiv. 26.

CHAPTER VII.

BAPTISM.

We come now to the *Occasional* Offices of the church ; the first of which is BAPTISM. In our Liturgy we have three distinct offices appointed for this ordinance, the *first* for infants in public, *another* for infants in danger of death, and a *third* for persons of riper years.

As the first of these is most frequently used, it will only be necessary to give a brief exposition of that, and then proceed to consider the sacrament itself.

“ The first part of the office concerns either the child or the sureties. As to the child, the Priest asks whether it hath been already baptized, because St. Paul saith *there is but one baptism*.* The minister then begins with the exhortation, showing what reason there is to baptize this child, because being born in original sin, and consequently liable to God’s wrath, it can never ‘ enter into the kingdom of God except it be regenerate and born anew of water and of the Holy Ghost ;’ we therefore pray that God by his Spirit will ‘ wash and sanctify this child, that it may be delivered from his wrath, received into the ark of Christ’s Church, and be made an heir of everlasting salvation.’ ”†

“ The next part of the service concerns the sureties, the origin of which is of great antiquity. The custom of Godfathers and Godmothers seems to have had its ori-

* Eph. iv. 5.

† Jenkin on the Liturgy, p. 220, and Bp. Brownell, p. 324.

ginal from a like practice among the Jews ; but the use of them in the christian church is of so ancient a date, that they are mentioned by some of the earliest writers of our religion. And an excellent security it is to the church, that several christian men and women pass their word that the child shall be instructed in the christian faith, that they will take this duty upon themselves, in case the parents of it die, or are negligent of it.”*

* Dr. Nicholls. The following excellent remarks on the duty of sponsors are worthy of special attention.—“It is the duty of Godfathers and Godmothers, not only to answer for the child, as we call it, when it is baptized ; but also and principally to take care of the education thereof, to assist the parents in that great duty, and, in case of their death, to take it more particularly upon themselves. They are therefore obliged to have a watchful eye over their charges ; to give them good instructions ; to admonish, correct, and reprove them ; to encourage them in well-doing, &c. And this care must not cease, till the children either are confirmed, or have received the Lord’s supper, and thereby in a solemn manner taken upon themselves their Baptismal covenant. Hence it is evident, how useful this institution is ; and with what good reason our Church insists upon having Godfathers and Godmothers at the baptism of infants. For, though the parents are indeed obliged, both by nature and religion, to bring up their children virtuously ; yet the Church, for the greater security, requires sponsors also to see that it be done ; and has thereby made every provision in her power for avoiding neglect in the education of children, and for bringing them up in the nurture and admonition of the Lord. Only let parents remember, of what importance this matter is ; and let them discharge a good conscience therein, by procuring proper persons for this office : such as are truly pious ; such as have a deep sense of their duty, and are zealous for the promotion of God’s glory and the salvation of souls.

“Some persons object that they promise more than they are able to perform. For, say they, can we undertake that the child shall renounce the devil, &c. when perhaps, after all our care, he will prove very untoward and wicked ? The answer is, that neither the sureties do promise, nor does the Church desire them to promise, that the child shall certainly do what they say in his name. They only

The service now proceeds, by proposing several questions to the sponsors, who are to answer in behalf of the child in the first person, *I renounce them all, &c.*, because the contract is made properly *with* the children, *by* their representatives. Then follows the prayer for the sanctification of the child, and also for the consecration of the water, a custom used by the first christians, as appears from undoubted authority.

“The next thing is naming the child; for as the Jews named their children at the time of circumcision, so christians have always named their children at baptism. The words used in the administration of this rite, being of Christ’s own appointment, are for that reason unalterable—*In the name of the Father, and of the Son, and of the Holy Ghost.* By which is not only meant the commission and authority, but also that we are baptized in the faith of the Holy Trinity. And for the clearer manifestation, that the child brought to be baptized now belongs to Christ, we set his peculiar mark upon him, signing him with the sign of the *cross* on the forehead (a custom by which the first christians declared what religion they belonged to;) for christians *only* believe in a crucified Saviour, and therefore the *cross* was the badge by which

represent the child, and speak in his name, and bring solemn obligations upon him, for his own soul’s good: and they are bound to endeavour, by good advice and instruction, to prevail with the infant, as he grows up, to act accordingly. But, if the infant after all their care shall prove refractory, the sureties have nothing to answer for. They have discharged the trust reposed in them, and done what they solemnly undertook as sureties: and the neglect and forfeiture of the baptismal covenant is what the child himself must answer for at God’s tribunal.”—*Dr. Bennet.*

they were identified, and that in which the apostle gloried. Thus this child being enlisted under the banner of Christ, his victorious leader, we hope he will continue his faithful soldier and servant unto the end of his life."

The whole concludes with an exhortation to the Godfathers and Godmothers; and "it is earnestly to be desired, that sponsors would seriously consider this excellent exhortation, and take due care of practising accordingly in every particular; considering what a dreadful account they must give to God, if they neglect the performance of that duty, which in the face of God and his church they have so solemnly taken upon themselves."

Having sufficiently explained the baptismal office, let us examine more attentively, the sacrament itself, in reference to its *nature*—its *privileges*—its *necessity*—and its *duties*.

The sacrament of baptism was instituted by our blessed Saviour, in these words to his disciples; "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"* And again, "*Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*"†

Under this divine commission, the disciples *went forth and preached every where; the Lord working with them, and confirming the work with signs following*. Wherever they came, their first care was to *preach the gospel*, and then to *baptize* all who embraced it, as a

* Matt. xxviii. 19.

† Mark xvi. 15, 16.

sign that their sins were washed away, and a seal of the covenant of promise. When the multitude of Jews were converted by St. Peter, on the day of Pentecost, and earnestly inquired—*What shall we do?* his answer was, *Repent, and be BAPTIZED every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Repentance alone was not sufficient, they must receive baptism also, in obedience to the Saviour's command. *Then they that gladly received his word were baptized; and the same day there were added unto them three thousand souls.* When the Ethiopian Eunuch was converted by the preaching of Philip, his first inquiry was, *What doth hinder me to be baptized?* The answer of the evangelist is, *If thou believest with all thy heart thou mayest; because Christ himself hath said, He that believeth and is baptized, shall be saved.*

When Cornelius and his household were converted by the preaching of Peter, the apostle asks, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.** In this instance, receiving the Holy Ghost was not enough; being baptized of the Spirit did not preclude the necessity of being baptized with water. They had already received the “inward spiritual grace;” but they must also receive the “outward and visible sign;” ■ manifest proof that those err, who think that there can be no need of external observances, provided there be divine grace in the heart.

To understand more clearly the nature of baptism, it

* Acts x. 47, 48.

may be well to consider briefly the covenant entered into by Jehovah with "the father of the faithful." At the time God called Abraham from among the idolatrous nations, and made his family the repository of the divine promises, he instituted *circumcision* as the sign and seal of the covenant then made. Abraham and all his household were commanded to be circumcised. "The infant of eight days old, and the aged parent, were required to submit to the same sacramental rite." From whence it is plain that children are not incapacitated from entering into a covenant, "by reason of their tender age." And if they are capacitated for one covenant, why not for the other? The covenant of *circumcision* was as much of a spiritual nature as that of baptism; faith was as much the condition of the former, as of the latter. No more is required to enter the Christian church, than was required for admission to the Jewish church. "Circumcision was heretofore a real sacrament of initiation into the covenant of grace, a seal of the righteousness of faith, just as baptism is now;" and we doubt not that, "though the ordinance be changed, yet the subjects and privileges of it continue still the same."

Of the *privileges* of baptism, the first is, *remission of past sins*. Thus St. Paul, immediately after his conversion, is commanded to *arise and be baptized*, and to *wash away his sins*; and the direction to the three thousand, converted by the sermon of St. Peter, was, *repent and be baptized in the name of Jesus Christ, for the remission of sins*. From which texts it is evident that the pardon of sins is one benefit conferred by baptism; but this, in the case of adults, always pre-supposes repentance, faith,

and obedience ; as the apostle expresses it, *baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.**

A second privilege of baptism is *admission into the Church and family of God* ; or, in the language of our catechism, we are thereby “made members of Christ, children of God, and inheritors of the kingdom of heaven ;” “members of Christ,” by being united to that mystical body, the Church, of which he is the Head ; “children of God,” by having thus “received the adoption of sons ; and inheritors of the kingdom of heaven ;” for, “if children”—so the apostle argues—“then heirs, heirs of God, and joint heirs with Christ.”

Another privilege of baptism is *the gift of the Holy Spirit* ; such of its ordinary influences, as are continually necessary for our sanctification, guidance, and comfort. “Repent, and be baptized, *and ye shall receive the Holy Ghost,*” was the language of the apostle to the Jews, on the day of Pentecost, when the multitude “were pricked in their heart.” We are said, by St. Paul, to be *saved by the washing of regeneration, or baptism, and renewing of the Holy Ghost.*† And our Saviour himself tells us that “except a man be *born of water, and of the Spirit,* he cannot enter into the kingdom of God.‡ Thus inseparably is the “inward grace” connected with the “outward sign,” where baptism is rightly administered, and worthily received.

The last privilege of baptism is, *a resurrection unto eternal life.* So the apostle Paul assures us ; “we are

* 1 Pet. iii. 21.

† Tit. iii. 5.

‡ John iii. 5.

buried," he says, "with Christ by baptism into death. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."* Thus numerous and important are the privileges to which baptism gives us claims.

Hence in the language of our Baptismal service, "we may perceive the great *necessity* of this sacrament, where it may be had." Nor does the Church transcend the declarations of scripture, when in her catechism she says that it is "*generally necessary to salvation*;" for our Divine Redeemer has said, *He that believeth, and is baptized, shall be saved*; and *Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God*.

The *duties* which baptism imposes upon all its recipients, are excellently expressed in these words,—“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father *even so we also should walk in newness of life*.” It becomes thenceforward our bounden duty, in the impressive admonition with which the service concludes, to “remember always, that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.”

* Rom. vi. 4, 5.

CHAPTER VIII.

THE CATECHISM.

The next of the occasional offices of the Church, is the "CATECHISM; that is to say, an *instruction*, to be learned by every person before he be brought to be confirmed by the Bishop."

A moment's reflection will convince us that the Church has made abundant provision for training up her members in all godliness, *from their earliest infancy*, and that her charitable intentions would certainly be answered, were parents and sponsors faithful to their sacred trust.

In the first place, the rubric in the ministration of Private Baptism directs that parents "defer not the Baptism of their children longer than the first or second Sunday next after their birth, unless upon a great and reasonable cause;" so anxious is she to have them received, as soon as possible, into the fold of the blessed Redeemer. And not only are parents and sponsors exhorted, in the Baptismal office, to see that their children be virtuously brought up to lead a "godly and a christian life," but at the conclusion of the service they are enjoined "to take care that they be brought to the bishop"—at a suitable age and with suitable qualifications—"to be confirmed by him." That is, they are to make use of such means as are consistent with moral freedom; such suasive in-

struction and argument—present such moral and religious motives to their young minds, as, by God's grace, will induce them to ratify and confirm their Baptismal engagements. Neither parents nor sponsors can compel children to be confirmed. It would be a manifest absurdity for them to do so ; contrary to the designs of the church, and utterly repugnant to the spirit of our holy religion ; for the service of God must be a voluntary service, free as the air we breathe. He “loveth a cheerful” worshipper, not less than “a cheerful giver.” But parents may nevertheless “*take care*,” by early religious instruction, by often setting before them the nature of the vows that are upon them, that their children “be brought to the Bishop to be confirmed by him, so soon as they can ay the Creed, the Lord's Prayer, and the ten Commandments, and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose ;” not merely when they can repeat the words of the Catechism, but are “*sufficiently instructed*” in it. Whoever examines the Catechism of our church will find in it the most complete body of divinity, the most perfect system of religious instruction, both doctrinal and practical, ever embraced in so small a compass. It is a summary of all those scriptural truths, which a christian ought to know and believe to his soul's health. And this, as its title declares, is “to be learned by every person before he be brought to be confirmed by the bishop.” Now if the child is SUFFICIENTLY—this is the word which the church uses when reminding Sponsors of their duty—“*sufficiently instructed*” in this

Catechism, he will have learned that he is not merely to repeat the words of it by rote, but the truths it contains are to be engraven on his heart; its precepts are to be the guide of his life; its promises are to form the object of his highest hopes beyond the grave. The Catechism thus learned, thus applied, thus acted on, will fit the child at a very early age (in the judgment of the church generally by the time he is fourteen, and sometimes earlier) for the assumption of his baptismal vows, and a public recognition of his religious responsibilities.

As to the contents of our Catechism, they are so plain and intelligible as to require but little explanation. "The primitive catechisms consisted of no more than the Creed, the Lord's Prayer, and the ten Commandments; and these, at the reformation, were the whole of ours. But this being defective as to the doctrine of the sacraments, king James the First appointed the bishops to add a plain and summary exposition of them, which was accordingly done in that excellent manner which we now use; being penned by that eminent prelate, Bishop Overall, then dean of St. Paul's, and received the sanction of the bishops: so that it now stands unrivalled; being so concise that the youngest child may learn it by heart, and yet so copious as to contain all things necessary to salvation, and with such temper as not to contradict any particular church, but all christians, when they duly consider it, may acquiesce in the doctrines here laid down.

"It begins by instructing the children what their baptismal vow is; what were the *benefits* promised on God's part, contained in the first and second questions; and

what were the *duties* promised on their parts, to renounce all evil, to believe all divine truths, and to keep God's commandments, in the third question; together with their grateful acknowledgment of being admitted into this covenant, expressed in the fourth question. Secondly, the parts of this solemn vow are explained, as to the matter of them, in repeating and expounding the Creed, in the fifth and sixth questions; and in repeating and expounding the ten Commandments, showing our duty to God and our duty to our neighbour, contained in the seventh to the eleventh questions. Again, as to the means to enable them to perform the same, namely, prayer; *not being able to walk in the commandments of God without his special grace, which must at all times be called for by diligent prayer*; which duty is taught in the Lord's Prayer, and the explication annexed, as will be found in the twelfth and thirteenth questions. The remaining questions instruct us in the use of the sacraments, their *number, nature, and necessity*; and this is all that is absolutely necessary to be known in order to salvation, and all which the primitive church did teach their catechumens; and if children are made to repeat this perfectly, and understand it fully, they will, like our Divine Master in his youth, *increase in wisdom and stature, and in favour with God and man.*"*

The first two rubrics at the end of the Catechism, which point out the duty of ministers in regard to catechetical instruction, and enjoin on parents and guardians

* Jenkin on the Liturgy, pp. 225, 226.

the duty of sending "their children, servants, and apprentices" to be instructed, have been too generally neglected; and the good old practice of catechizing the young "*openly in the church*" has fallen into disuse. It is hoped that ere long it will be universally revived, and that ministers will feel that this is the most effectual means of "feeding the lambs" of Christ's fold. "A thorough trial of the experiment in my own parish," says one who is always foremost in enterprizes of this kind, "in which the children, once a month, are catechized '*openly in the church,*' before the whole congregation, has thoroughly convinced me that no exercise can be more engaging to the children, more edifying to the people, or more profitable to the pastor."*

The author can bear his clear and decided testimony to the utility of this practice, from having experienced its beneficial effects in his own parish, where, on the first Sunday of each month—being Communion Sunday—the children assemble in the afternoon, in the body of the church, and are there "openly catechized" before the congregation; and parents and children appear equally delighted with the arrangement.

"The early Fathers insist much upon the importance and necessity of catechizing: and the extreme care that was taken in the primitive church to instruct the catechumens in the principles of christianity is generally known. Its beneficial effects were as generally experienced. It was principally by catechizing that the religion of Jesus,

* Bishop Doane's Conventional Address, 1835, p. 33.

as Hegesippus observes, was in a few years spread over the greater part of the known world: and however individuals or societies may have differed in other points, on the utility and necessity of catechizing all have agreed: both ancients and moderns; Europeans, Asiatics, and Africans; Greeks and Latins; Papists and Protestants; Lutherans and Calvinists; Church of England men and dissenters. Luther, in the beginning of the reformation, wrote two catechisms. The duty, which he prescribed to others, he likewise performed himself; and assures us, *that catechizing afforded him more delight than any other ministerial duty*. The same care was taken by Calvin, and other eminent reformers abroad. Nothing contributed more to the enlargement of the Protestant faith, than the diligent catechizing of the reformed divines.”*

The cause of this important pastoral duty having been neglected of late, is undoubtedly to be traced to the general establishment of Sunday schools, in which the catechism forms a prominent part of instruction. On this subject the Bishop of New York, in his address to his convention in 1834, thus expresses himself: “I am not without my fears, that the kind offices of Sunday-school teachers are sometimes suffered to operate as a dispensation from that attention to this duty which the church evidently designs to inculcate upon her pastors, and which has ever been regarded as among her best means of the spiritual care of her members. She requires that her ministers *examine* all the children of their cures in the *Church Catechism*,

* Shepherd, as quoted in Brownell's Commentary, p. 368.

and *instruct* them therein. The first requisition makes it the pastor's duty to attend in person, to see that the children *know* the Catechism; and the second supposes his diligently engaging in a system of *instruction* which will enable them properly to *understand* it.

“It is farther required, that the catechetical examination and instruction be done ‘*diligently*,’ and ‘*openly in the church*.’ This evidently enforces upon the clergy the duty of examining and instructing the children in the Catechism, with such frequency as will justify its being regarded as ‘*diligently*’ done; ‘*in the church*,’ and ‘*openly*,’ so that all who will may be present to witness the exercise and profit by it. If, in consideration of the labours of Sunday-school teachers, the pastor should be remiss in his required *personal* attention to this duty; if other modes of religious training should be suffered to supersede diligent and thorough instruction in the *Church Catechism*; or if the use of other places, and the greater privacy of school exercises, should prevent due attention to catechizing, and instructing in the Catechism *openly in the church*; there would be an unnatural and injurious interference of a system of great excellence in itself, and in its proper sphere, with the good order and wholesome provisions of the church.”

No pastor should be willing to relinquish so good a hold as this exercise will give him upon the infant members of his congregation. He will find, after a short trial, that nothing so endears him to their young hearts as this familiar method of instruction; their affections are enlisted, their tender minds are opened to religious impression,

and, by Divine grace, will receive that knowledge which maketh wise unto salvation. “*Catechize a child,*” says Solomon, “*in the way he should go ; and when he is old he will not depart from it.*”*

* Prov. xxii. 6, *marginal reading.*

CHAPTER IX.

CONFIRMATION.

The office of Confirmation stands next in order in the Liturgy. This sacred rite "is held by our church, as it is also represented by St. Paul, to be a first principle of the doctrine of Christ. For the due administration of it, she has provided a very instructive and solemn office." It begins by apprising those, who offer themselves to be confirmed, of the qualifications that are requisite to this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it. The end of confirmation being thus made known, the candidates are then asked if they do "*renew*," in their own names, "*the solemn promise and vow that was made at their Baptism*," and this "in the presence of God and of the whole congregation." To which every one ought to answer with reverence, and serious consideration, *I do*. "Then follow some acts of praise and prayer, very suitable to the occasion ; after which the ceremony of the imposition of hands takes place, which is succeeded by the Lord's Prayer ; and then the bishop, having *laid his hand* upon the head of each person, as a token of God's favour, humbly supplicates the almighty and everlasting God, *that his hand may be over them, and his Holy Spirit may be always with them, to lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life, through our Lord Jesus Christ*. To

this is added a collect out of the communion service, concluding with the bishop's blessing, who now desires that the blessing of Almighty God, the Father, the Son, and the Holy Ghost, may be bestowed upon them, and remain with them for ever."*

In the apostolic age this rite was usually denominated *the laying on of hands* ; but is now more generally and with equal propriety, termed CONFIRMATION ; "because it is a confirmation, or ratification, on the part of those who receive it, of their baptismal engagements ; and a confirmation, or renewal by Almighty God, of all the privileges of their Baptism, of his mercy, his grace, and his everlasting favour."†

For a clear understanding of this important subject, it will be necessary to consider Confirmation in respect to its *expediency* and *propriety*, its *authority*, its *advantages* to those who receive it, and the *qualifications* required of its candidates.

If we could look upon Confirmation as of mere human appointment, as being nothing more than a prudent provision of the church for the greater edification of her members, we might see abundant cause for admiring her wisdom in instituting a rite so expedient and proper, so highly conducive to this end. Who can doubt the propriety of requiring those who were baptized in infancy, to make a public recognition of their baptismal covenant, when they have arrived at a suitable age, and before they are

* Jenkin on the Liturgy, p. 230.

† Bishop Hobart's Tract on Confirmation.

admitted to the Holy Communion ; to acknowledge themselves bound to believe and to do all that their sponsors promised for them?

Viewed merely as a human institution, we think all must admit that the rite itself is very significant and highly proper. Pious persons of every denomination have so regarded it; and it would be easy to collect a volume of testimony in favour of its observance, from the writings of eminent Calvinistic divines. Even Calvin himself acknowledged that it was practised by the apostles; and this celebrated Reformer, in his fourth book of Institutes, further observes,—“It was an ancient custom that the children of christian parents, when they were grown up, should be presented to the bishop to do that office which was required of persons who were baptized at adult age. Forasmuch as that being baptized in infancy, they could not then make any confession of their faith before the church, they were again brought by their parents before the bishop, and examined by him in the Catechism, which they had then in a certain form of words. And that this act, which ought to be grave and sacred, might have the greater reverence, the ceremony of *the imposition of hands* was used in the exercise of it. And so the youth, after their faith was approved, were dismissed with a solemn benediction. *Such an imposition of hands as this, which is used purely as a blessing, I very much approve of, and wish it were now restored to its pure and primitive uses.*”*

* See Hobart's Tract on Confirmation, pp. 7, 8.

Such is Calvin's own testimony. His successor Beza maintained the same opinion as to the apostolic origin of the rite ; and Owen, another celebrated Presbyterian divine, considers it as of primitive institution. And, not to multiply instances like these, let the following "candid acknowledgment taken from a 'Report of a Committee of the General Assembly of the Presbyterian Church,' suffice." "It appears," say they, "that a rite called Confirmation was administered by the imposition of the hand of the minister, or bishop, or elder, together with prayer, on baptized children at a certain age." And after quoting the authority of Calvin and others, the Committee add—"This rite of Confirmation, thus administered to baptized children, when arrived to competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the primitive church, in her purest days, exercised the authority of a mother over her baptized children."* And so it is at this very day, in our own church ; following primitive usage in this respect.

Indeed, we consider it as one of the most beautiful features in our ecclesiastical polity, that the Episcopal Church "*exercises the authority of a mother over her baptized children ;*" that her *maternal solicitude* continues *through life* ; that, with a mother's wise and prudent care, she has made such ample provision for the regular religious instruction and improvement of her children, from the time when they were first consecrated to God by

* See Hobart's Tract on Confirmation, p. 8.

baptism, in their infancy, until, from *babes in Christ*, they grow to the *perfect man, unto the measure of the stature of the fulness of Christ*. This she has done in her incomparable Liturgy ; where are to be found forms and offices suited to *all occasions* ; adapted to all the necessities of men, “ from the hour when we are first presented as holy unto the Lord, to the time when our bodies are committed, not without prayer, to the dust, whence they were taken, and our spirit returns to God who gave it.”

Confirmation is one of those offices by which she leads her children on, from strength to strength, and grace to grace. It is considered as the proper and immediate introduction to the Lord's Supper ; and therefore the last rubric directs that “ none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.” And most fitting is it that those who are about to approach the highest and most solemn act of christian worship, the Holy Eucharist, be required to make a public profession of their faith in Christ, of their obligations to become his disciples, and their determination, by God's help, to live and die in his service ; all of which they do in the rite of Confirmation. In other words, *they ratify and confirm*, in their own persons, and of their own free consent, the *promises* which their sponsors made for them, at an age when they were incapable of understanding the nature of the covenant into which they were admitted ; and *our Heavenly Father ratifies and confirms to them*, the *blessings* of that covenant, by the *laying on of the hands* of the bishop, his authorized ambassador.

Such, then, in the judgment of many of the most pious and learned men who ever lived, is the fitness and propriety of this rite, that even if it were an ordinance of mere human appointment, it ought to be religiously observed ; and no person who belongs to a church where it is retained, can be justified in neglecting it, recommended as it is by its own intrinsic excellence. It is, as all admit, a beautiful and solemn service, eminently calculated to train up the young “ in the nurture and admonition of the Lord,” and to “ confirm and strengthen them in all goodness.” But these are far from being the only reasons why this ordinance is retained by our own church. She appeals to *Scripture*, to the testimony of the *earliest Fathers*, and to the consent of the *universal Church* for fourteen hundred years, for proof of its antiquity and authority.

The *authority* for CONFIRMATION, or *laying on of hands*, rests on scriptural grounds. The apostle Paul reckons it among the *principles of the doctrine of Christ*, or the *first rudiments* of the christian scheme. “ Therefore,” he says, “ leaving *the principles of the doctrine of Christ*, let us go on unto perfection ; not laying again the foundation of *repentance* from dead works, and of *faith* toward God, of the doctrine of *baptisms*, and of LAYING ON OF HANDS, and of *resurrection of the dead*, and of *eternal judgment*.”* Here it is evident that the *laying on of hands*, or *Confirmation*, is considered by the apostle as of equal authority, and of as great importance, as *repent-*

* Heb. vi. 2.

ance, faith, baptism, and the doctrines of a future *resurrection*, and an eternal *judgment*. They are all denominated first *principles*, that is, *necessary constituents* of the christian scheme—*elementary parts* of the gospel; which they could not be, were they not equally binding upon all christians.

Several other passages of scripture serve to strengthen this conclusion. Thus we read, in the eighth chapter of the Acts of the Apostles, that those whom Philip the deacon converted and *baptized* in Samaria, did not receive the Holy Spirit until the apostles, Peter and John, were sent from Jerusalem to convey it to them by *the laying on of hands*. Philip being only a deacon, the lowest order of the ministry, could not perform this rite, although he had *preached* to, and *baptized* the Samaritans; yet so necessary was Confirmation considered in those days, that two of the highest order of the ministry are sent all the way from Jerusalem to Samaria to administer it. The account of the evangelist is this, “now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down *prayed for them that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then LAID THEY THEIR HANDS ON THEM, and they received the Holy Ghost;*” not only, as would seem, his extraordinary gifts, which enabled them to work miracles, but those ordinary assistances which are necessary to all believers.

We are also informed, in the 19th chapter of the Acts of the Apostles, that the converts to christianity at Ephesus, after they had been *baptized*, were *confirmed* by St. Paul; who, observing the same form, *laid his hands upon them*, in consequence of which they received the Holy Ghost.

“The ceremony of *putting the hands* upon the head of the person confirmed is a compliance with the ancient mode of blessing practised by the Jews, and made use of by our Saviour himself,” who, when he would declare his good will to the little children that were brought unto him, *laid his hands upon them and blessed them*. Hence the apostles, and their successors, have continued this practice; and hence the title of the office in our prayer book is—“*The order of CONFIRMATION, or LAYING ON OF HANDS upon those who are baptized.*” And surely there could be no more significant and appropriate ceremony than this. The parent lays his hand upon the head of his child when he blesses him; it is a natural expression of kindness; so our Heavenly Father, by his authorized ministers, does, as it were, lay his hands upon his adopted children—those who are made his by baptism—and thus *certifies his favour and good will towards them*.

If we turn to the writings of those who lived nearest to the apostles' times, we shall find ample testimony in favour of this rite, as it is administered in our own church. All the early fathers—those who lived in the first three or four centuries—regarded it as of divine authority, de-

rived from the practice of the apostles ; which, with them, was equivalent to an express divine command.

Tertullian, who lived about eighty years after St. John, writing upon baptism, says, “ after baptism succeeds *laying on of hands*, by benediction calling for and invoking the Holy Spirit.”

Cyprian, who lived sixty years after Tertullian, speaking of the Confirmation of the Samaritan converts, whom Philip baptized, says, “ The same custom is now observed among us, that they who are baptized in the church may be presented to the Governors of it, that by our prayer and *imposition of hands*, they may obtain the Holy Ghost, and be perfected with the seal of Christ.”

Jerome, too, who flourished at the close of the fourth century, says of Confirmation, “ are you ignorant that now this is the custom of the churches upon those who have been baptized, *afterwards to lay hands*, and thus invoke the Holy Spirit. Do you ask where it is written ? In the Acts of the Apostles. Although, if there were no authority of scripture for it, the consent of the whole world in this particular has the force of a command.”*

We need not multiply quotations to this effect from the early fathers ; it is sufficient to know that from the apostles' days until the reformation—fourteen hundred years—no church can be found which did not retain this rite. “ At the reformation it was preserved by all the protestant churches, which kept the episcopal office.” Calvin

* See Bishop Seabury's Sermons, i. 134, and Dehon on Confirmation, pp. 17, 18.

himself, as we have already seen, wished to have it restored in its primitive purity ; and with him agree many eminently learned and pious Presbyterian divines. And it is worthy of remark that “ in Calvin’s own church, the church of Geneva, which at first renounced it, it has been restored, and an office provided for the administration of it.”*

Here then is a mass of authority, which, to say the least, fully justifies the church in retaining the rite of Confirmation, and leaves those of her members without excuse who neglect it. In the first place we have, in the judgment of the most approved commentators, the clear warrant of scripture in its behalf ; next, we have the express and oft-repeated testimony of the earliest fathers—those who lived nearest the apostles’ time—and who, if they were not the best interpreters of scripture, were certainly most competent to decide on a simple matter of fact, as regards the usages of the church in their own day. We have also the practice of the universal church for fourteen hundred years, without one solitary exception ; and since the reformation, we have the practice of all the reformed churches who retained episcopacy ; and they are by far the largest portion of protestant christendom. Besides these, we have the recorded testimony of Calvin, Beza, Owen, and of many other non-episcopal divines, in its favour. What more could be desired to establish its authority ? By what higher claims can it command our respect and observance ?

* Dehon, p. 19.

We are next to consider its *advantages*. These relate to the individuals who present themselves for confirmation, and to those members of the congregation who witness the administration of this rite. One advantage of Confirmation to *the recipients* themselves is, that it calls their attention to the all-important concerns of eternity, *at stated times*; at *an age*, too, when they are most likely to forget these things, unless thus solemnly reminded of their paramount importance. We all know, from sad experience, how apt we are to neglect duties of any kind, and more especially religious duties, unless we have stated seasons for observing them. Even the most thoughtful and considerate need some such helps to devotion; and religion would soon cease from the earth, were there not times and seasons set apart for its special encouragement. Now Confirmation, administered as it usually is once in every two or three years, admirably answers this end. It brings the subject of religion immediately home to the business and bosoms of the young; makes them feel that it must be with them *a personal concern*; that they must choose, *in the days of their youth, whom they will serve*; and determine, as God shall give them strength and grace, *to live soberly, righteously, and godly, in this present world*.

Another advantage of Confirmation is, that it brings before the candidates—especially the young—the great truths of religion in the *most impressive manner*; in a way *never to be forgotten*. They here come forward to renew their baptismal engagements, to make a public profession of their christian faith, and solemnly to conse-

crate themselves to their Creator, Preserver, Redeemer, and Sanctifier. They do it in the presence of HIM who *searcheth all hearts*; who cannot be deceived, and who will not be mocked; in the presence of their *parents*, to whom, under God, they owe their existence and blessings; in the presence of their *sponsors*, who, in their infancy, kindly assumed for them those vows and promises which they now take upon themselves; in the presence of a numerous *congregation*, all looking with intense interest on this religious act; in the presence of their *minister*, who cannot but feel the deepest solicitude that they make these promises in sincerity, and ever continue to live according to this beginning. Can any circumstances be calculated to make a more favourable and abiding impression on their youthful hearts? Can any higher security be given for their future correct conduct? They come to this sacred rite—not under any unusual religious excitement—not hastily, and without counting the cost—but with all due deliberation, and of their own free consent; with much previous preparation, from their earliest infancy—if parents and sponsors have discharged their duty—with a full understanding of the subject, and a firm conviction that God will approve and bless the act. If, therefore, the solemnity of an ordinance is any security for the observance of the vows which it ratifies and seals, then has Confirmation this high advantage; for nothing can be more impressive and solemn.

To others of the congregation, who see it administered, it conveys much useful instruction. It reminds those who have already assumed their baptismal vows, and re-

peatedly ratified them in the Holy Communion, of the nature of their christian covenant; carries back their thoughts to the time when they also received *imposition of hands*; and calls upon them to consider what advances they have since made in the divine life. It awakens them to renewed zeal and watchfulness, reminded, as they must be, by these returning seasons, of the rapidity with which days and years roll over us, and the necessity of being up and *doing whatsoever our hands find to do, with all our might*. It calls upon those, who have formerly received this rite, but have since neglected or forgotten their sacred obligations—and, alas! many such there are—to “remember from whence they are fallen; and repent, and do their first works.” Surely, if any thing can awaken them to seriousness and reflection, it must needs be the repetition of a scene in which they once took a solemn part; but from which, through their own carelessness and neglect, they have derived no spiritual benefit. How alarming the thought, that after so many years of patience and forbearance from our Heavenly Father, they are still as far from grace and life as ever; and that their violated vows are registered in that book, which shall one day be opened in the presence of an assembled world! And finally, it speaks to those who are *halting between two opinions, of the danger of delay*, of the folly of putting off, until *a more convenient season*, those religious duties, which ought not to be neglected a single moment; and the opportunity for doing which, if now neglected, may be lost for ever. Such are the advantages of Confirmation, to the recipients themselves, and to those who witness the administration of this rite.

The *qualifications* required of those who present themselves to be confirmed, are next to be considered. The first requisite is *knowledge*; by this is meant, not an acquaintance with the mysteries of religion, nor yet an accurate knowledge of the abstruse and difficult passages of scripture; learning like this more frequently “puffeth up,” than “edifieth.” But those who are candidates for this sacred rite, ought at least to be instructed in *the first principles* of christianity; and know as much of the gospel scheme, as may be learned from the Catechism, which is in itself a brief summary of all necessary doctrines and duties; intended, as its title asserts, “to be learned by every person before he be brought to be confirmed by the bishop.”

There must further be *repentance* for all our past sins, *faith* in the mercy of God through Christ, and a hearty *resolution* to live in all holiness for the time to come. “We must,” says a late learned and pious prelate, “come to confirmation with a willing disposition to live in subjection to the Spirit of God, to abide ever under his most holy protection, and to follow his heavenly guidance in all things. The same penitence must therefore be necessary in confirmation that is necessary in baptism; the same firm faith in the promises of God; the same renunciation of every thing that stands in opposition to him—the devil and all his works, the world with its vanities and extravagancies, and all the wicked tempers it produces, and all the evil desires and appetites of the body. It is also evident, that the ordinance requires a hearty desire to be made partakers of the Holy Spirit, and a firm belief that God

will give and continue to us his heavenly grace, to preserve us pure and undefiled in this wicked world, to strengthen our good purposes, and enable us to bring them to good effect, by living in obedience to God, to the end of our lives.”*

To make the promises which are required in confirmation, without due seriousness and reflection, would be trifling with God; to make them without sincerity, would be lying unto him. Great care therefore should be taken to answer from the heart, as well as with the mouth, to the following question—“Do you here, in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism, ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?” This is the only question put to the candidates by the officiating bishop; and the deliberate, audible answer of each one is,—“I do.” *I do* “ratify and confirm the solemn promises and vows made at my baptism;”—*I do* “acknowledge myself bound to believe and to do all those things which were then undertaken for me.” In other words—*I do* “renounce the devil and all his works;” all sin, of every kind; and especially those sins which, on account of their enormity, are usually denominated *the works of the devil*—murder, adultery, theft, lying, slander, envy, hatred, malice, and such like.

I do “renounce the pomps and vanities of this wicked

* Seabury's Sermons, vol. i. p. 139.

world;" all undue attachment to its riches, pleasures, honours, and other idols; "so that I will not follow, nor be led by them;" determining to use the good things of life sparingly, and with humility and thankfulness, when they are in my possession, and patiently to submit to their loss, whenever it shall please God to take them from me.

I do "renounce all the sinful lusts of the flesh;" those corrupt affections, and carnal lusts, which holy scripture condemns as "the works of the flesh," and "for which things' sake the wrath of God cometh on the children of disobedience."

I do also "believe all the articles of the christian faith, as contained in the Apostles' Creed,"—"in God the Father, who hath made me, and all the world,—in God the Son, who hath redeemed me and all mankind,—and in God the Holy Ghost, who sanctifieth me and all the people of God."

I do further resolve "obediently to keep God's holy will and commandments, and to walk in the same all the days of my life." I intend, by God's help, to make his will, as revealed in the bible, the rule and guide of my whole future life; to love him with all my heart, and to serve him with the best powers and faculties that I have. In a word, I determine—"the Lord being my helper"—to renounce all that he forbids, to believe all that he declares, and to do all that he commands. Such, in effect, were the promises made at baptism; and thus much is comprehended in those words, *I do*, when uttered in Confirmation.

Precious indeed—yea, beyond all price—are the *benefits* resulting to those who come, with right dispositions and feelings, to this sacred ordinance. They will receive an additional measure of divine grace, for their advancement in holiness. That Holy Spirit, from whom all holy desires, all good counsels, and all just works do proceed, will pour his blessings more abundantly upon them, to assist and guide, to comfort and sustain them through all the trials and temptations of this mortal life. They will have the assurance of God's favour certified and sealed to them by his authorized ambassador; of which goodness "they will certainly feel the effects, provided—which must always be understood—that they preserve their title to his care, by a proper care of themselves." And they will thus receive a pledge in this holy rite—if they live up to their solemn engagements—of "finally coming to that land of everlasting life," which is the end and aim of all religious observances.

Let those then who come forward to Confirmation, be studiously careful to make the promise in *sincerity*, and HE, from whom alone cometh the disposition and ability to do any thing good, will assuredly give them grace and strength to fulfil the same. The God and Father of our Lord Jesus Christ, to whose service they devote themselves, will watch over, protect, and bless them; the Holy Ghost, our sanctifier, will enlighten and direct them; and Jesus Christ, our Saviour and Redeemer, will finally receive and own them as his brethren, and fellow-heirs of that bliss and glory which fadeth not away, but endureth for ever.

CHAPTER X.

THE HOLY COMMUNION.

It would far transcend the limits of this work, were we to attempt a full explanation of our admirable communion service. We shall therefore merely point out, in the words of another, “the admirable contrivance of it, and the beautiful harmony and order of its parts. After we have premised the Lord’s Prayer, the Collect that follows it, the Commandments, the Collect for the day, the Epistle, and the Gospel, which are as it were the introduction to this solemnity, we afterwards proceed to the offertory, or contribution of our alms. And indeed it highly becomes us, when we approach the holy table to partake of God’s unspeakable kindness towards lost mankind, to prepare our way by liberality to the poor, that is, to our Saviour himself; for he accepts of what we give to his distressed servants as a mercy shown to his own person. Then we offer the excellent prayer for the church militant, than which nothing can more effectually express our most fervent charity towards all our fellow christians. By these steps we ascend to the divine mystery, and enter upon the sublime parts of the office. Our hearts being raised to the highest pitch of religious fervour by the exhortation and the short address annexed to it, we pour forth a most pathetic form of confession, containing also an earnest petition for pardon; and for the assistance of God’s grace in order to our greater spiritual improvement

for the future. Upon this the priest pronounces the absolution; and, to strengthen our hope, adds divers comfortable texts of holy scripture. Being thus filled with the sense of God's infinite mercy, and exalted almost to rapture, and ecstasy, we immediately break forth into a seraphic hymn of praise and thanksgiving. Then we acknowledge our own unworthiness to taste of his holy feast, and humbly beseech God to make us worthy communicants, and so, the elements being consecrated, we partake of them. Then we offer up the Lord's Prayer, which is the badge of our discipleship; and having returned thanks for the inestimable blessing of the Holy Eucharist, and subjoined the angelic hymn, than which nothing can be more sublime and heavenly, together with one or more short collects at the discretion of the minister, we are dismissed with a solemn blessing."*

With this brief view of the harmony and order of the Communion service, we shall proceed to point out the qualifications "required of those who come to the Lord's supper;" and the benefits which it conveys to those who receive it worthily.

The apostle Paul, after having severely censured the Corinthians for their irreligious and licentious conduct at the Lord's table, gives this general direction to christians; "Let a man *examine* himself, and so let him eat of that bread, and drink of that cup." Now, as he does not tell us particularly what must be the nature of this self-examination, nor does scripture any where specify the quali-

* Dr. Bennet, as quoted in Bp. Brownell's Commentary, p. 313.

fications necessary to a worthy participation of this sacrament, we must determine these things by considering the nature and design of the institution itself. The original end of the ordinance was, to “show forth the Lord’s death till he come,” and to commemorate “the sacrifice of Jesus Christ upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” Consequently, whoever comes to the holy communion with proper views of this amazing display of redeeming love, will *repent* of those sins for which the Son of God was crucified, and resolve, by divine grace, to forsake them; he will “have a lively *faith* in God’s mercy through Christ, and a thankful remembrance of his death;” and he will “be in *charity* with all men.” Nothing more than these is required—nothing less than these will answer.*

* In an excellent sermon by the Rev. Ethan Allen, Rector of Christ Church, Dayton, Ohio, entitled “Christ and the Church,” are the following judicious remarks. Speaking of the comprehensiveness of our Church, he says, “She does *not* impose on her communicants the confession of a creed, which is the subject of controversy. The only one which she calls upon her private members to profess, is the apostles’ creed, consisting of unquestionable facts, and which no christian denies or doubts. She means to erect no barrier which Christ has not erected, and to appoint no cross which he has not appointed; and hence asks no subscription to this creed even. It is repeated, however, always in her ordinary service. In admitting communicants to her altar, she questions them only—first, whether they ‘repent them truly and earnestly of their sins,’ their purposes and determinations being changed with regard to them, and their ‘intentions being to lead a new life, following the commandments of God,’—secondly, whether they are ‘in love and charity with their neighbours,’ and thirdly, whether they have ‘faith’ in the Lord Jesus Christ. She questions them thus, only on points

'That we should have a sorrowful recollection of our sins, at this time, is obviously necessary ; nor do we see how any one can, in sincerity, thus solemnly commemorate the death of our beloved Lord, without being grieved for those sins for which he was betrayed and crucified. And if his repentance be sincere, he must desire and determine to lead a holy life ; for the very nature of repentance consists not only in sorrow for sin, but a firm resolution of forsaking it. To this end, he should remember that we have "all gone out of the way ;" that we have all grievously sinned against the holiest and best of beings, our Creator, Redeemer, and Sanctifier. More especially ought we to bear in mind, when coming to the altar of our Lord, that *our* sins had a part in his death ; that they increased his agonies, pointed every thorn, and gave sharpness to every nail. Considerations like these, frequently brought home to our hearts, will produce in us a dread of sin, and a "godly sorrow, which worketh repentance to salvation not to be repented of."*

To repentance, the worthy communicant must add "*faith* in God's mercy through Christ, with a thankful remembrance of his death." These last are inseparable ; he who relies on the mercy of God, by a true and lively

alike fundamental and practical. But to ask assent to articles of faith on the part of private christians, which are matters of controversy even among evangelical christians, and which involve high and abstruse points in metaphysical theology, is of very questionable expediency if not of positive injury. It is professing, in many cases, they know not what, and is calculated to bar the communion to some, and to increase and perpetuate divisions as well as party spirit, among the followers of Christ."—pp. 11, 12.

* 2 Cor. vii. 10.

faith in Christ, must necessarily be grateful for all the benefits purchased by his death. It is his dying love that we here celebrate; and the very circumstance of our thus solemnly receiving the symbols of his body broken, and of his blood poured out for us, pre-supposes that we rely on the merits of his atonement, and thankfully acknowledge his death, as the price of our redemption. But the faith required of us must be lively and operative; productive of every christian grace and virtue; a faith which "worketh by love," "purifieth the heart," and disposes us to all holy obedience. Such is the faith which "overcometh the world;" which was "imputed to Abraham for righteousness;" and by which it is said, "the just shall live."

The next qualification required of those who would worthily partake of the Lord's Supper, is "*charity* with all men." Love is the very life and soul of religion; without it, all pretensions to holiness are empty and hypocritical. It is, moreover, the distinguishing badge of the christian profession, the true mark of discipleship; for, "*By this,*" says our Saviour, "*shall all men know that ye are my disciples, if ye have love one to another.*" And when asked, "Which is the great commandment of the law?" he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself."

Christians, more especially those who are of the same "household of faith," are united by the most endearing

ties, and bound by the most solemn obligations of religion. Their belief, their hopes, their interests, are the same. They have "one Lord, one Faith, one Baptism, one God and Father of all;" and surely, at the table of their common Redeemer their hearts ought to be knit together in charity, and their affections should breathe nothing but peace, harmony and love. At this solemn season, the true disciple of the meek and merciful Jesus will endeavour to root out of his heart all angry and revengeful passions; all envy, hatred and malice towards his enemies. When he calls to mind the amazing, the unutterable love of his Saviour towards all mankind, he will recollect the divine precept, *If God so loved us, we ought also to love one another*. Nor can there be a more powerful incitement to universal charity and good-will, than the consideration of Jehovah's love, as displayed in the mercies of Redemption. St. Paul urges it in these words, and how irresistible is the appeal to every ingenuous heart, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*"*

Such are the dispositions and feelings with which christians should come to the Holy Communion. On these several points they are required to "examine themselves;" and to those whose consciences can bear this scrutiny, that most encouraging exhortation is addressed,

* Eph. iv. 31, 32. Col. iii. 13.

“Ye who do truly and earnestly *repent* you of your sins, and are in *love* and *charity* with your neighbours, and intend to lead a new life, following the commandments of God, and walking henceforth in his holy ways, draw near with *faith*, and take this holy sacrament to your comfort.”

That it is his *duty* to comply with the plain and positive command of his Creator, Redeemer and Sanctifier, every christian must admit; that he puts off, from time to time, under one pretence or another, what ought never to be neglected, should fill him with grief and alarm. No obligations can be stronger than those which bind us to receive the holy communion. It is the most affecting memorial of our dear Redeemer's love, instituted under the most interesting circumstances, and enjoined with peculiar solemnity and earnestness. *The same night in which he was betrayed*, the Apostle tells us, he gave direction with respect to the symbols of his body broken, and his blood poured out for us, that we should eat of that bread and drink of that cup *in remembrance of him*.

To form any idea of the solemnity of the scene, and the impression which the command of one so much beloved must have made on the minds of those whom he had chosen as the faithful companions of his labours, and the heralds of his gospel throughout the world, we must bear in mind that this was the last meal they would ever eat together on earth; that on the morrow a shameful and cruel death would terminate his labours of love. We must see him, in view of these awful agonies, blessing the bread and wine, and commanding his friends for ever after to eat and drink of them, that the remembrance of

his sufferings and death might be cherished and kept alive in their hearts.

Might it not be expected that a command so reasonable in itself, so easily performed, delivered, too, under circumstances so solemn and affecting, would be cheerfully obeyed by “every one who has named the name of Christ?” Had our Saviour “bid us do some great thing, would we not have done it?” How much rather then, when he saith only—*Do this, in remembrance of me?* Let any one ask his own conscience, whether reason, and justice, and gratitude, do not all require him to comply with so easy a command. It is the dying request of our God and Saviour, the last injunction of our best and dearest friend; of one who gave the strongest proof of his love by suffering an awful death for us. And, that we might “always remember the exceeding great love of our master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits, which by his precious bloodshedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.”

By what more powerful considerations could this duty be urged upon us? Were it the dying command of a parent, or of any earthly friend, dear to us as our own soul, would it be so causelessly slighted,—so almost entirely disregarded? And who ever loved us as Christ has loved us? “Greater love hath no man than this, that a man lay down his life for his friends.” His, indeed, was infinitely greater; for he died to save sinners;

sinners who were his enemies. Why then should we be so backward in acknowledging our obligations to him? The command—*this do in remembrance of me*, is as plain and positive as—*arise and be baptized*; nor is there any thing required of persons who come to the holy communion, that is not equally required of adults in baptism. Both are the commands of him, whom we acknowledge to be our Saviour, and expect to be our Judge; both are “generally necessary to salvation.” The latter is enforced by the weightiest sanctions,—“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.”

This holy sacrament may be properly termed the spiritual food of believers; and consequently our catechism teaches us that its benefits to the faithful, are “the strengthening and refreshing of their souls by the body and blood of Christ, as their bodies are by the bread and wine.” It is one of the *means*, appointed by Christ himself, of conveying divine grace to the soul; and our spiritual life depends as much upon a diligent use of those means, as our natural life does upon the food which sustains it. Are we oppressed with a sense of our sinfulness? Here we may come and plead the merits of him, whose body was broken and whose blood was poured out for the chief of sinners. Do we feel the weakness and imperfections of our nature? Here we may derive such strength and firmness as will enable us to overcome our strongest enemies. Are we bowed down with sorrow

and care, and do we “go mourning all the day long?” We may here “draw near with faith and take this holy sacrament to our comfort.” There is no trial, nor difficulty, nor temptation, nor danger, in all his earthly pilgrimage, which the devout christian will not feel better prepared to overcome, or better enabled to bear, after receiving this nourishment to his soul.

I am aware that many pious and conscientious persons, who admit all these advantages, are nevertheless deterred by a fear of partaking unworthily. Now it is undoubtedly true, that we are all unworthy to “*gather up the crumbs,*” much more to *feast* at the Lord’s table; and the most eminent saints on earth are those who have the deepest and most humbling sense of their entire unworthiness of the least of God’s mercies. To delay this duty, therefore, to put it off from time to time, until we shall feel ourselves worthy of so high an honour, is looking forward to a period that will never come. The language of true humility, the grace of all others most requisite, is, “We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy.”*

* It affords us great pleasure to strengthen these remarks by the testimony of so revered and beloved a name as that of the venerable Bishop White: whose views concerning the Holy Communion are worthy of all respect and attention.

“Let us not leave the consideration of the ordinance of the Lord’s supper, without charging our consciences with the duty of an attendance on it. The time will not permit an entering into the pleas of neglect, of those who entertain no doubt of the divine appointment

Others, who are conscious that they “are grievous sinners, and therefore are afraid to come,” are under the dangerous delusion that their condition is more safe, on

of the ordinance. The most common plea is unfitness. If under this term be understood imperfection and weakness, it was for the remedy of these, that the institution was designed. But if there be meant the living in habitual and known sin; it becomes the party to be aware, that if this be a disqualification for the communion of the faithful on earth, it must be so, for the society of just men made perfect in heaven. The alarming tendency of the plea is the most of all conspicuous, when it is confined to the acknowledgment, that the party is in a state of wrath and enmity. Such an acknowledgment is often made, without its being perceived that the disqualification affects not merely this duty in particular, but that of prayer generally. For we cannot put up the short prayer enjoined for daily use, without consent to the dependence of the forgiveness of ourselves by the Father of mercies, on the like being extended by us to our fellow sinners.

With some there is restraint from the Lord's table, in a consideration which we cannot but respect, while we fault the omission which it occasions. I allude to persons, who neither doubt of their christian obligations, nor are afraid or ashamed to avow them before the world; but who shrink back from the making of a profession, the sanctity of which they may not sustain in future life. Now these are eminently the persons, who will find the benefit of binding themselves by this tie, to the great Captain of their salvation, for the obtaining of his grace to secure them against all sin; at the same time distinguishing between what deserves the name, and what is in the bounds of christian liberty. And it should further be considered by them, that if they were to act consistently with their erroneous principle, it would hinder from all attendance on the public worship of God, and even from all conversations advocating his perfections; because any thing of this sort operates rather to the injury than to the increase of religion; if, while we thus confess him with our lips, we should be found denying him in our works.

Many an ill informed conscience has revolted at what is said in the eleventh chapter of the first epistle to the Corinthians, “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.” There are frequently misunderstood the two words as used in this place, ‘unworthily’ and ‘damnation;’ which however may be made clear, by other expressions in the passage. The ‘eat-

account of their abstaining from this sacred ordinance. We would recommend to the serious consideration of such persons, the forcible remark of an eminent Divine,

ing and drinking unworthily,' or in a manner unworthy of the occasion, was the eating and drinking as at an ordinary meal. And this is what is called 'the not discerning of the Lord's body,' that is the not noting of the difference between the appointed sign of it and common food.

It is the more surprising, that there should be so often mistaken the sense of the word 'unworthy,' as it is utterly inconsistent with humility in the best of christians, to suppose themselves worthy of the benefits assured to them in the Lord's Supper. But let the idea of worthiness be transferred from the person, to the demeanour during the celebration; and understood as expressing no more than its suitableness to the occasion; and immediately a different sense is visible on the passage. That this is the true sense the connexion shows. The 'damnation,' that is the condemnation or judgment spoken of, is the being subjected to certain temporal punishment, by which God, in the infancy of his Church, vindicated the sanctity of this sacred rite. For that reference is had, not to judgment in another world, but to temporal punishment in this, appears from what is said, 'for this cause many are weak and sickly among you, and many sleep;' and 'we are chastened of the Lord that we should not be condemned with the world.' In short, the precise fault of the Corinthians is avoided, by the merely recollecting with reverence, that the bread and wine which are the objects of our senses, are representations of the body and blood of Christ, which were offered as a sacrifice for our sins. Doubtless in addition to such recollections, the occasion should be an excitement of pious affections and holy resolution. But the obligation to this, is the result of the nature of the subject generally; and not of the particular handling of it, in the said passage to the Corinthians.

To bring the whole matter to a single point, we may fairly rest it on this ground. Has the ordinance in question been instituted by the divine Author of our religion? If the question be answered in the negative, it bars all further inquiry. But if the affirmative be the correct decision—and I address myself to those who are convinced of this, there can be no state of mind which should exclude us from the celebration of it, except such as we ought to be afraid to live or to die in. Accordingly they to whom this applies, are thus particularly addressed in one of the exhortations of our Church—'Where-

that " whoever lives in any wilful sin, cannot safely come to the Holy Sacrament ; nor, which I beg you to observe, can he safely stay away. For, as the hypocrisy of professing amendment falsely at God's table is a very great sin, so the profaneness of turning our backs upon it, because we will not amend, is to the full as great a one ; and it is the merest folly in the world to choose either, as the safer way ; for a wicked person can be safe no way."

If we are not already fitted for this sacred ordinance, it is certainly time to begin to prepare ourselves—to look forward to the end of life, and make some provision for the everlasting happiness of the soul. Say not to that faithful monitor within, who is urging you to the discharge of this duty, *go away for this time*, lest what you purpose doing at some more " convenient season," be never done at all. Examine your past lives, and wherever you find you have offended, humbly beg God's forgiveness ; resolve, by his grace, to forsake sin, and live " righteous, sober and godly lives," for the time to come ; then go to the altar of your Lord, in humble and firm trust that he will accept of your sincere, though imperfect services ; that he will increase your spiritual strength, and all holy graces within you ; that he will give you all the consolations which you need, and nourish up your souls to everlasting life.

fore do ye not repent and amend ?" As for those who are not conscious that they are living in any course of conduct which blasts their hopes of happiness hereafter, they are now earnestly entreated to conform to this appointed profession of Christianity ; which, as was said in the beginning must be imperfect at the best in any other form."--Bp. WHITE.

These are weighty considerations, and equally concern every man living. Our beloved Redeemer, who humbled himself, even to the death of the cross, for us men and for our salvation, has left us these memorials of his love; and shall we utterly disregard his dying command? Shall we turn our backs on these holy mysteries, which are designed to “show forth the Lord’s death till his coming again” to judge both the quick and the dead? Rather let us “do this in remembrance” of him, that he may remember us in that hour of our last and greatest need, “the hour of death, and the day of judgment.” Let us, as opportunity offers, go to his holy altar to obtain that spiritual sustenance for our souls, which they continually need; to arm ourselves against all the assaults of our spiritual enemies; to guard against the seductions and snares of a wicked and corrupting world; to strengthen our virtuous resolutions; to increase our faith and animate our hope, that “as we grow in age we may grow in grace,” and after having finished our labours here, we may enter on our eternal rest, be admitted into the house of our Heavenly Father, and be honoured as worthy guests at

THE MARRIAGE SUPPER OF THE LAMB.

CHAPTER XI.

CONCLUSION.

Having now finished our examination of the several subjects proposed at the commencement of this volume, and shown, we trust, to the satisfaction of every unprejudiced mind, that the Protestant Episcopal Church in these United States is scriptural in her doctrines, apostolic in her ministry, and pure and primitive in her mode of worship, it only remains that we make a few miscellaneous remarks, which could not properly be introduced in either of the preceding chapters.

The opinion very generally prevails, among those who know little or nothing of the doctrines or discipline of our church, and who will not take the trouble to examine them, that she is exclusive and illiberal—that she imposes articles of belief on her members, which scripture does not enjoin, and requires such terms of communion as effectually to shut out all other denominations. Nothing, surely, can be more erroneous than such a supposition, as the slightest attention to our forms and offices will prove. If there is a church in Christendom which can lay claim to true liberality—to the most comprehensive charity—she is assuredly that one. “On points where scripture has not decided clearly,” says the excellent author before quoted, “she leaves her members at liberty to differ. She receives baptism, for instance, as a scripture ordinance; but whether it be by immersion or otherwise,

she leaves them to choose. She receives as true, the great doctrines of Redemption and Atonement by the blood of Jesus, and Justification by Faith only; but whether they shall be interpreted as by Calvin, Arminius, or others, she leaves them to decide. She thus avoids calling them to a decision, where that decision would make them personally no better christians. She thus encourages a course of mutual forbearance, good will and charity, and calls on her members to walk together in love, and not to judge one another. Still further, in the exercise of her liberality, it is worthy of remark, she separates none from her ordinances but the unfaithful. Her fold is open to all, who repent and believe in the Lord Jesus Christ. And if those professing repentance and faith come not to her table, they separate themselves; she cannot be said to do it. She would heal divisions, but not cause them. Hence she invites all to come who are Christ's disciples, and that too without regard to name. It is they, therefore, who separate, and not she, that at any time causes divisions. She aims at the unity of the church. She knows that Christ 'broke down the middle wall of partition' between Jews and Gentiles, that they might be one church; and she is not disposed to re-construct that wall again. Coming, as divisions do, from beneath, from a 'wisdom that is earthly, sensual, devilish,' she has no sympathy with them.'*"

Another prevailing error, which it may be well to notice in this place, is the belief, which christian denominations

* Rev. Ethan Allen's Sermon, p. 12.

around us seem to entertain, that the number of Episcopalians is very small, that we are but a little flock ; whereas the truth is, that of those who retain Episcopacy, that is, the three orders of the ministry, bishops, priests, and deacons, there are not less than ELEVEN-TWELFTHS of the whole christian world. However much christians may differ in their views of doctrine, and in their modes of worship, yet on the necessity of Episcopal regimen they are almost universally agreed. So unanimous are they on this point, that all the non-Episcopalians together, including Presbyterians, Baptists, and Congregationalists, do not comprise *one-twelfth part* of professing christians. We are far from saying this in a boastful spirit, but it is quite time that the public mind was set right on this subject. “ Viewed in this light, Episcopacy becomes invested with much greater importance. It is indeed the principle which uniformly distinguishes *all* the ancient churches of the East, which all their corruptions have not induced them to cast aside, and is still adhered to by a very large proportion of Protestant Christendom.* Add to this the recorded fact, that the chief reformers of the Lutheran and Calvinistic churches lamented that they were compelled to dispense with Episcopacy, and we have the almost universal testimony of Christendom borne to the doctrine,

* “ Viewing *all* Christendom, Episcopacy comprises, at least, more than four-fifths of the whole ; and viewing *Protestant* churches, Episcopacy comprises two-fifths of *Protestant* Christendom. It may be briefly stated, then, that THE EPISCOPAL CONSTITUTION OF THE CHRISTIAN MINISTRY PREVAILS OVER ABOUT ELEVEN-TWELFTHS OF THE WHOLE CHRISTIAN WORLD.” *Churchman's Almanac*, 1834.

that Episcopacy was the ancient, the apostolic regimen of the church, and the best adapted to it.”*

And here we must not omit to mention the obligations, which all Protestant churches are under, to the learned and pious members of our communion. For the translation of the scriptures, now in common use, we are indebted to Episcopalians. This “most wonderful and incomparable work,” was the joint labour of the most distinguished divines of the English Church. That church, too, has ever been considered as “the bulwark of the reformation.” The first martyr to that glorious cause was Rogers, an Episcopal divine, and after him, Cranmer, and Latimer, and Ridley, and Hooper—all of them bishops distinguished for piety and learning—were called upon to lay down their lives in defence of the same holy principles. Of divines of later days, who have come forth in defence of the doctrines and institutions of our church, we might name a Jewell, a Burnet, a Barrow, a Bull, a Taylor, a Pearson, a Chillingworth, a Warburton, and a Horsley; and we might well say in respect of them, “*There were giants in the earth in those days.*” But the time would fail us to tell of her Tillotsons, and her Leightons, her Halls and her Wilsons; or to speak of Usher, and Stanhope, and Stillingfleet, and Jones, and Secker, and Porteus, and Butler, and Paley, and Magee, and Horne; men whose praise is in all the churches.

Of illustrious laymen, we can boast of a Locke, a Boyle, a Sir Isaac Newton, an Addison, a Johnson, a

* Episcopal Watchman, Vol. ii. p. 410.

Lord Littleton, a Sir William Jones, a Lord Chief Justice Hale ;—and, in our own country, a Washington, a John Jay, a Chief Justice Marshall ;—men distinguished not less for their piety and virtue, than for their pre-eminent talents ;—men “ whose lives and writings will continue to enlighten and improve mankind, so long as the art of printing shall perpetuate them.” And surely, these men of mighty minds, who applied their utmost powers to the investigation of religious truth, may well serve to strengthen our confidence in the purity and soundness of a Church of which they were the ornament and support, and in the communion of which they lived and died.

Of labourers in the missionary field, who have taken their lives in their hand, and gone forth with apostolic zeal, to preach the Gospel to every creature, what names stand higher than Swartz, and Middleton, and Heber, and Henry Martyn ? As writers of practical devotion, who are more read than Thomas Scott, and John Newton, and Legh Richmond, and William Wilberforce, and Hannah More ? Or where will you look for works of more fervent piety—works that have been oftener blessed to the conversion of sinners, and the instruction and comfort of Christians,—than Law’s *Serious Call*, Beveridge’s *Private Thoughts*, Scott’s *Christian Life*, Sherlock on *Death and Judgment*, Wilson’s *Private Meditations*, Nelson’s *Practice of true Devotion*, and Bishop Taylor’s *Holy Living and Holy Dying* ? Very many other works of a kindred spirit and character, to be found in the closet and sick room of almost every Christian, of every name and nation, might be mentioned ; but they will readily occur to every pious

reader's mind. These are indeed the precious fruits of piety, born, nourished, and perfected—so far as any thing human can be perfect—in the Episcopal Church. Whenever, therefore, we hear that church decried—as it often is—as destitute of vital piety; whenever we hear the opprobrious accusation, “There is no religion in the Episcopal Church,” we pity the weakness or the wickedness, whichever it may be, of her calumniators. If they err through ignorance, we pray that God may enlighten their understandings to behold the truth as it is in Jesus;—if they slander wilfully, we then pray, that God would “give them repentance and better minds.” There must be, as we think, great obtuseness in the sensibilities of those who cannot feel and appreciate the merits of the Church in this respect; there must be great obliquity in the vision of those who cannot discern her transcendent excellencies. “If the tree be judged by its *root*, it springs direct and vigorous, from the true and living word;—a noble, healthy, ever-spreading shoot, whose shade is upon all mountains, and by all pleasant streams, whose leaves wave every where, for the refreshing of the nations. If the tree be known by its *fruit*, it has borne Hooker, and Walton, and Jeremy Taylor, and Kenn.”* Indeed, when we look through the long track of eighteen centuries past, and contemplate the host of glorious, and now glorified, saints, confessors, and martyrs with which she has been enlightened, encouraged, and defended—yea, under God, preserved—we are constrained to say, in the inimitable language of the Psalmist—*Glorious things are spoken of*

* Bishop Doane.

*thee, thou city of God! Let my right hand forget her cunning, if I prefer not Jerusalem above my chief joy!** And from the heart we would offer up that fervent intercession for our spiritual Zion—*Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.†*

Of our mode of worship, and of the value of those formularies which the combined wisdom and piety of the Church have prepared and transmitted to us, enough, perhaps, has been already said; yet we cannot withhold the following just and eloquent tribute to their superior excellence, from the pen of the pious and learned Dean Wordsworth.

“The Liturgy or Book of Common Prayer, is, next to the Bible, precious far above all other volumes. Would to God, that we did but duly understand, and adequately prize the peculiar, inestimable privileges which are placed within our reach, (but often alas! through our own fault, so placed in a great degree in vain,) in connexion with that church, and that book, the repository of its sundry rites and ordinances for the public worship of Almighty God. As a scriptural book, it brings before us, and commends to our especial habitual observance and meditation, many of the choicest, most momentous, and saving passages of holy writ: and as a devotional work, it is com-

* Psalm lxxxv. 5. cxxxvii. 5, 6.

† Psalm cxxii. 6—9.

posed with surprising felicity, in the very temper, aim, and spirit of Holy Scripture. It is grave, pious, wise, fervent, charitable: 'in doctrine showing uncorruptness, gravity, sincerity; sound speech that cannot be condemned.' Its daily ministration is indeed a most reasonable service; and by its occasional offices it leads the people in a beautiful and goodly order step by step, from strength to strength, and grace to grace, from the threshold of the temple to the sanctuary, from the cradle to the grave, from the hour when we are first presented as holy unto the Lord, to the time when our bodies are committed, not without prayer, to the dust, whence they were taken, and our spirit returns to God who gave it. Take heed therefore that the light which is in you be not darkness. Learn duly to prize, and to profit by your privileges. Learn to pray with the heart, and pray with the understanding also. 'O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name.' Keep your feet when ye repair to the house of God; and offer not the sacrifice of fools: but worship the Lord in the beauty of holiness. And remember ever, that in vain you have this holy book of prayer in your hands, or in your houses, if it maintain not, at the same time, its due place in your memories, your hearts, and affections. And, what will it profit, to have it said of you, as God said of the Jews of old, 'This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me?' '*

* Quoted in D'Oyly and Mant's Bible, 1 Cor. xiv. 15.

Let Episcopalians ponder these truths well. Let them reflect often and seriously, and with thankful hearts, on the pre-eminent privileges they enjoy; and remember always, that *unto whomsoever much is given, of him shall be much required*. If we do indeed profess an attachment to that church, whose ministry has come down to us, by uninterrupted succession, from the apostles,—let us, as did the primitive disciples, *continue steadfast in the apostles' doctrine and fellowship*;* and *stand fast in one spirit with one mind, striving together for the faith of the gospel*.† If we verily believe that her doctrines are truly scriptural,—let us not only profess them with our mouths, but daily endeavour to *adorn the doctrine of God our Saviour in all things*;‡ and *show out of a good conversation our works with meekness of wisdom*.§ If we further believe that our Liturgy is the purest and best formulary of devotion that was ever devised, that it is indeed ■ reasonable service—let it be our great care to use it to this end;—*to pray with the spirit, and with the understanding also* ||—*to worship the Lord in the beauty of holiness*.¶ So shall our profession be adorned, and as we grow in age, we shall grow in grace, and be more and more fitted for the worship of that temple above, where all the redeemed shall meet together, and unite in ascribing BLESSING, AND HONOUR, AND GLORY, AND POWER, UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER.**

* Acts, ii. 42. † Philippians, i. 27. ‡ Titus, ii. 10. § Jas. iii. 13. || 1 Cor. xiv. 15. ¶ Psalm xxix. 2. ** Rev. v. 13.

APPENDIX.

BE READY ALWAYS TO GIVE TO EVERY MAN THAT
ASKETH YOU, A REASON OF THE HOPE THAT IS IN
YOU, WITH MEEKNESS AND FEAR.—1 Peter iii. 15.

APPENDIX.

I. ON BOWING AT THE NAME OF JESUS.

In page 190 of this work, mention is made of the practice of bowing, whenever the name of Jesus is repeated in the creed ; a practice probably suggested by those words of St. Paul—*at the name of Jesus every knee shall bow*.^{*} It were much to be desired that so decent and proper a custom more generally prevailed in our churches, and that not only the minister, but the whole congregation, would thus express their reverence for that great and glorious name, before which angels bend in adoration and awe. But as there are, doubtless, in some minds, strong prejudices against this custom, and as it has been oftentimes censured and condemned by those who were at no pains to understand its meaning, we would here present the reader with an eloquent and forcible speech on this subject, made by Sir Edward Dering, in the house of Parliament, in the reign of the unfortunate Charles I, when the Puritans held the ascendancy, and “the root-and-branch men” were endeavoring to subvert, pull down, and destroy, every thing which the church loved and venerated, and “opposing whatever interfered with their progress.” In those days of fanaticism and misrule, Dering at first was among the most violent of the disorganizing faction. He even “brought in a bill for the abolition of bishops, deans, and chapters,” and supported the Puritans in their wildest schemes of reform ;

* Phil. ii. 10.

but, “by God’s grace, he returned to a better mind,” and fearlessly opposed that torrent which threatened the church and nation with ruin.

“The Puritans,” says Southey, “finding themselves masters of a thin house, passed a resolution that the communion-table should be removed from its appointed place, the rails which enclosed it pulled down, and the chancel levelled, AND THAT NO MAN SHOULD PRESUME TO BOW AT THE NAME OF JESUS. Sir Edward Dering, who now on all occasions stood forward in defence of the church, opposed this last infamous decree with great feeling.

‘Hear me,’ said he, ‘with patience, and refute me with reason. Your command is, that all corporal bowing at the name of JESUS be henceforth forborne.

‘I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not fit and competent judges in doctrinal determination. The theme we are now upon is a sad point. I pray you consider severely upon it.

‘*You know there is no other name under Heaven given among men, whereby we must be saved. You know that this is a name above every name. Oleum effusum nomen ejus* ; [his name is as ointment poured out]—it is the carol of his own spouse.

‘The name is by a father styled *mel in ore, melos in aure, jubilum in corde* ;—[honey in the mouth, music in the ear, joy in the heart.] This is the sweetest and the fullest of comfort of all the names and attributes of God, *God my Saviour*. If CHRIST were not our Jesus, Heaven were then our envy, which is now our blessed hope.

‘And must I, sir, hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of his saving name JESUS? Why sir, not to do it—to omit it, and to leave it undone, it is questionable, it is controvertible : it is at least a moot point in divinity. But to deny it—to forbid it to be done!—take heed, sir! God will never own you if you forbid his honor. Truly, sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will, do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name JESUS. And if I should do it also as oft as the name of GOD, or JEHOVAH, or CHRIST, is named in our solemn devotions, I do not know any argument in divinity to control me.

‘Mr. Speaker, I shall never be frightened from this, with that fond shallow argument, ‘Oh you make an idol of a name!’ I beseech you, sir, paint me a voice; make a sound visible if you can. When you have taught mine ears to see, and mine eyes to hear, I may then perhaps understand this subtle argument. In the mean time, reduce this dainty species of new idolatry under its proper head, the second commandment, if you can; and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

‘Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasions to their GOD? Take heed, sir, and let us all take heed, whither we are going! If CHRIST

be JESUS, if JESUS be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism !

‘ In a word, certainly, sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS ! ’ ”—*Southey's "Book of the Church," Vol. ii. p. 372.*

II.

ON CHRIST'S DESCENT INTO HELL.*

The inquiry is often made as to the meaning of that expression in our creed—*He descended into hell*; and it is hoped that the following remarks will be, to most readers, a satisfactory explanation.

The truth itself was considered so important by the compilers of our own Liturgy, that the third of our thirty-nine articles asserts—that “as Christ died for us, and was buried; so also is it to be believed that he went down into hell.” It was probably first introduced into the creed, for the purpose of declaring the actual separation of Christ’s soul and body; that when our Saviour died, as his body was laid in the grave, so his spirit went where other separate spirits are. And we should remember in repeating these words of the creed, that this is the whole of what we are bound to profess by them. How the soul of our Saviour was employed in this abode, or for what reasons he continued there during this time, further than that he might *be like unto his brethren in all things*, we are not told, and need not guess.”† The Rubric provides that “any churches may omit the words, *He descended into hell*, or may instead of them use the words, *He*

* The reader who is desirous of examining this interesting subject more fully, is referred to Pearson on the Creed, Article v. ; Campbell on the Gospel, vol. i. p. 272—320 ; and Horsley’s Sermons, vol. ii. p. 86. In these three works the whole subject is discussed with so much ability and clearness, as leaves nothing more to be desired.

† Secker vi. 87.

went into the place of departed spirits, which are considered as words of the same meaning in the creed."

The English word "Hell," which is of Saxon derivation, originally signified nothing more than an *invisible* or *hidden place* ;* and hence was used to express simply the region of departed spirits ; that *unseen world*, "where the departed souls of the deceased remain, till the appointed time shall come for the reunion of soul and body. And in the same sense it is to be taken in the Apostles' creed, 'He descended into hell : ' of this place we know little except that to those who die in the Lord, it is a place of comfort and rest ; not a paradise of eternal sleep and senselessness, but a place of happy rest and tranquil hope."†

In process of time, through the changes to which all living languages are liable, the meaning of the word 'Hell' became limited ; and it is now generally used to signify that place of torment where the wicked and all the fallen angels are to receive their final punishment. In our English Bibles this word occurs in the New Testament in twenty-two passages in all. In twelve‡ of these it signifies a place of torment. In the other ten,§ simply the re-

* "The Hebrew word 'Sheol' signifies 'the invisible state of the dead ;' and it seems nearly to answer to the Greek 'Hades' by which the Septuagint almost constantly render it ; that is 'the invisible place,' and to our English word 'Hell : ' which though now scarcely used but for the place of torment, yet being derivative from the Saxon 'Hillan,' or 'Helan,' to *hide*, or from *hole*, a *cavern*, anciently denoted the *concealed* or *unseen* place of the dead in general."—*Parkhurst*. † Horsley's Note on Hosea, xiii. 14.

‡ Matt. v. 22, 29, 30. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 43, 45, 47. Luke, xii. 5. James, iii. 6.

§ Matt. xi. 23. xvi. 18. Luke x. 15. xvi. 23. Acts, ii. 27, 31. Rev. i. 18. vi. 8. xx. 13, 14.

gion of departed spirits. A few quotations from the Old Testament will serve to show how it is there used. In Jacob's lamentation for the death of his son Joseph, he says, "I will go down into *the grave* unto my son mourning."* The word "Sheol," here rendered "grave," is the same which is usually translated "hell;" so that it might read, "I will go down into *hell*, unto my son mourning." That the pious patriarch could not have meant the place of torment, we think every one will admit; that he did not mean the grave, literally, is also apparent; for Joseph was not supposed to have been buried at all; but to have been devoured by wild beasts; his father therefore must have meant that he would go to that place of departed spirits, where the soul of his son had gone. The same expression occurs in that other mournful exposition with his children. "Ye will bring down my gray hairs with sorrow to the grave;" literally, "*to hell*;" not, surely to the place of the damned, but to the abode of separate spirits, to the unseen world.

In the translation of the Psalms which we have in our Prayer-books, and which is considerably older than the one in our Bibles, the original sense of the word "Hell" is retained, and is generally used to signify the place or state of deceased souls, or what we commonly call "the other world." Thus David says, "my soul is full of trouble, and my life draweth nigh unto hell:"† which, whether we understand him as speaking in his own person, or in the person of the Messiah, can mean nothing

* Gen. xxxvii. 35.

† Psalm lxxxviii. 2. Prayer Book version.

more than that his afflictions had nearly brought him to another world. So too in the next psalm, "what man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?"* Can he preserve himself from death? or can he prevent his soul from going into the place prepared for all the disembodied spirits of men? But the passage most applicable to the present subject, is that expression of David, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."† That these words were spoken by the Psalmist concerning Christ, we have the authority of the apostle Peter,‡ who quotes them for the purpose of showing that such is their true application; that they also refer to Christ's death and resurrection, appears from the whole tenor of the apostle's argument. He tells the Jews that they have convincing proof, if they will but attend to it, that Jesus of Nazareth, whom they had "crucified and slain," was their Messiah, inasmuch as the prophecy of David was fulfilled in him; that his body did not lie in the grave long enough to become corrupt, as other bodies do, after death, and as David's own body had become—whose sepulchre was still among them—neither was his soul suffered to remain in the invisible world; but had been re-united to the body on the third day; and that Christ had ascended into heaven, and was now seated at the right hand of God the Father. "David," he says, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his

* Psalm lxxxix. 47.

† Psalm xvi. 10.

‡ Acts ii. 27.

loins, according to the flesh, he would raise up Christ to sit on his throne ; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”* From this text alone, in the estimation of the most learned Biblical critics,† the article of Christ’s descent into hell is “clearly and infallibly deduced.” The question then arises, what was that “hell” into which our Saviour descended ? Was it the hell of torments, or the place of departed souls generally ? That it could not have been the former, and that it must be the latter, is evident from his promise to the penitent thief, “This day shalt thou be with me in Paradise;”‡ in *Paradise* ; not in *heaven*, for our Lord did not go into heaven, until after his resurrection, as he tells one of his disciples ;§ not in the *grave*, for that could be no comfort to the dying malefactor ; much less in the abode of the damned, because *Paradise* is never used to signify a place of misery, but always a region of delight. Nor could we for a moment suppose that Christ would promise the thief, as a reward of his faith, that he should go with him to the hell of torments, even supposing it possible that, for some unknown reasons, our Saviour’s soul had gone there. There remains then but this one conclusion ; the penitent thief was to be with Christ, on the very day of their crucifixion, in the abode of blessed spirits ; in that place, sometimes called “*Paradise*,” and sometimes “*Abraham’s bosom*,” where the dead,

* Acts ii. 29, 31. † Pearson on the Creed, vol. ii. p. 51, and Horsley’s Sermons, vol. ii. p. 94. ‡ Luke xxiii. 43. § Acts xx. 17.

which die in the Lord, do rest from their labours," and await, in joyful expectation, the future resurrection of their bodies, and the consummation of their bliss in heaven.

The story of the rich man and Lazarus, as related by our Saviour, serves to strengthen this interpretation. From the parable it appears that the souls of both these persons existed in an intermediate and separate state; they were in that abode of departed spirits, which in many passages of scripture, and also in our Creed, is called "Hell;" yet they were in very different circumstances; the one being in a state of happiness, and the other of misery; the one in "Abraham's bosom," the other in a "place of torment;" the one looking forward to that greater glory and happiness, which awaits the blessed at the general resurrection, the other anticipating the greater horrors of that day, when "death and hell shall be cast into the lake of fire."

This doctrine of an intermediate state, which is intimately connected with the article of our Creed now under consideration, derives additional confirmation from numerous other passages of scripture, besides those already cited. Thus Stephen's dying petition, "Lord Jesus, receive my spirit," and also the wish which St. Paul expressed that he might "depart and be with Christ," esteeming it "far better" than to "abide in the flesh," as also that expression of his, "we are willing rather to be absent from the body and to be present with the Lord," all prove that the soul will exist separately from the body, and be susceptible of happiness or misery in that state. In our Lord's transfiguration, Moses and Elias are represented as appearing and speaking with him; an evident proof that the spirits of those holy men were not in a state

of lethargy, but alive to the perception of happiness. From this doctrine of the separate existence of souls in an intermediate state, has arisen that expression in our burial service—"Almighty God, with whom *do live the spirits* of those who depart hence in the Lord, and with whom *the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.*"

To every good man, who is prepared for death, it is certainly a thought full of consolation, that death will not seal up the faculties of his soul, as some have maintained, but that he shall enter immediately on the joys of paradise, and there rejoice "in the certain expectation of a crown of glory," hereafter to be conferred on him, when he shall receive his perfect consummation of bliss, in soul and body, at the day of recompense. Death loses much of its terror to the pious mind, when assured that the soul, although separated from its earthly tenement, will still continue to think and act, and will still enjoy the delights of intercourse with its kindred spirits. It mitigates our sorrow for departed friends, and softens the pain of parting from them for a season, to know that death can only kill the body; that the soul is susceptible of boundless pleasure, while its tabernacle of flesh lies mouldering in the dust; that the spirits of all who die in the Lord, are immediately carried by angels to the paradise of God, —into "Abraham's bosom,"—and hereafter, at the general resurrection, in the last day, shall be admitted to more exalted pleasures, and "sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven."*

* Matthew viii. 11.

III.

ON THE WORD "CATHOLIC," IN THE CREED.

The word *Catholic*, as used by the primitive fathers, simply meant *general*, or *universal*, in the ordinary sense; thus, "the catholic resurrection is the resurrection of all men, the catholic opinion is the opinion of all men."* This meaning of the word is retained by our best old English writers; so that *catholic* laws are *general* laws; *catholic* truths are truths which are received by *all* the faithful; a *catholic* spirit is a *liberal* spirit; and hence the common term *catholicon* for an *universal* medicine. Thus, too, the *general* epistles of James, Peter, John, and Jude, are literally *catholic* epistles, because they are directed to all the faithful throughout the world, and not to any particular church.

"*Catholic church*," then, as used in the creed, means the church of Christ *generally*—the church *universal*. It is universal as to *place*, for it is to spread abroad throughout the world, until all the kingdoms of the earth shall have become the kingdoms of our Lord and of his Christ. It is universal as to *time*, for of Christ's kingdom there shall be no end; and he must reign, until the last enemy, death itself, shall be destroyed. To this end he has promised to be with his apostles and their successors

* Pearson on the Creed, vol. ii. p. 248.

"*always, even unto the end of the world ;*" while they go forth to teach *all nations*, and to preach the gospel to *every creature*.

From this brief explanation, we see what is intended, when we say "I believe in the Holy Catholic Church." We merely express our belief "*that there is* such a general society of christian people dispersed throughout the world ; not confined to any particular age, or nation, but CATHOLIC or UNIVERSAL ; according to the descriptions so often given of it in the sacred writings. This is what the Psalmist speaks of, when he says, that ALL NATIONS *shall serve* Christ, and *call him blessed* : what the prophets so often foretel, and Malachi in particular describes, as being collected out of all parts of the world ; *from the rising of the sun even unto the going down of the same* ; when in EVERY PLACE incense *should be offered unto the name of the Lord, and a pure offering* : and of this we read in the Revelation, as being gathered *out of every kindred, and tongue, and people, and nation*. Most vainly and falsely, therefore, does the church of Rome assume to herself the title of *catholic* or *universal*, which belongs to the whole church of Christ, of which she is only a part ; and therefore has no more claim to that title, than any other denomination of christians."*

We, who *have not so learned Christ*, declare our belief in, or of, that *universal* church, which is *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone* ; and which he has gra-

* Waldo's Lectures, p. 133, 134.

ciously promised to protect and defend to the end of the world, so that *the gates of hell shall not prevail against it.** This is that church which he loved, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.† This is the BODY, whereof Christ is the HEAD; the BRIDE, of which he is the HUSBAND; the BRANCHES, of him who is the true VINE. *The God of our Lord Jesus Christ, the Father of Glory, gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.*‡

* Matt. xvi. 18.

† Ephes. v. 25—27.

‡ Ephes. i. 17—23.

INDEX.

DOCTRINES OF THE CHURCH.

	Page.
Human Depravity,	25
Change of Heart,	29
Divinity of Christ,	32
Divinity of the Holy Ghost,	47
The Atonement,	51
Justification,	59
Repentance,	64
Faith and Works,	69
Office of the Holy Ghost,	78
Free Will,	89
Conclusion,	98

MINISTRY OF THE CHURCH.

Nature and Constitution of the Christian Church,	103
Testimony of Scripture,	109
Names of Christian Ministers,	126
Testimony of the Fathers,	130
Powers and duties of Christian Ministers,	141
Conclusion,	144

WORSHIP OF THE CHURCH.

	Page.
Forms of Prayer,	155
Excellency of the Liturgy,	161
Daily Service,	179
Occasional Prayers and Thanksgivings,	197
Family Prayer,	203
Holy Days,	207
Baptism,	215
The Catechism,	223
Confirmation,	231
The Holy Communion,	248
Conclusion,	262

APPENDIX.

On bowing at the name of Jesus,	273
On Christ's descent into Hell,	277
On the word "Catholic" in the Creed,	284

42193

A11893

School of Theology
at Claremont

X
930
66
838
Dorr, Benjamin, 1796-1869.
The churchman's manual: an exposition of the
doctrines, ministry, and worship of the Protestant Episcopal Church in the United States.
ed. Philadelphia, Thomas Latimer, 1869.
xxii, 288p. 19cm.

Includes bibliographical references

1. Protestant Episcopal Church in the U. S. A.--
and controversial works. 2. Protestant Episcopal
the U. S. A. Liturgy and ritual. I. Title.

